B'nai B'rith Magazine

Volume XL, No. 10 JULY, 1926

Israel Discovers Mexico

By *John W. Herring*

Abel Pann *and* His Art

By *Israel Auerbach*

B. B. Hillel Foundation At Wisconsin

By *Leo Diamond*

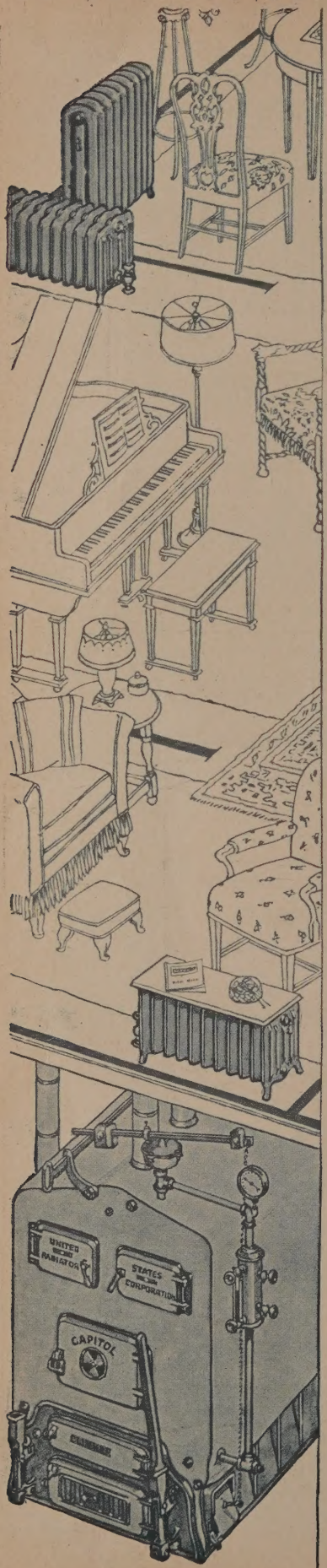
The Yiddish Theatre

By *A. Brenner*

THE NATIONAL JEWISH MONTHLY

$1.00 a Year SUBSCRIPTION 10 Cents a Copy

DEPENDABLE HEAT ALL OVER THE HOUSE WITH ECONOMY



Next winter, will they keep the health they harvest now?

When the summer sun, that now sprinkles your garden with gold, has gone down for the last time, and the good smell of damp earth has turned into a misty chill, what weather will they face indoors?

With a Capitol Boiler and United States Radiators you are sure of Florida warmth even on the coldest days of winter. Little bodies will not starve for heat. Chubby hands and faces will not be pinched and drawn by cold. For Capitol heating, hot water or steam, is steady, dependable, and above all—thrifty. No other system requires less fuel.

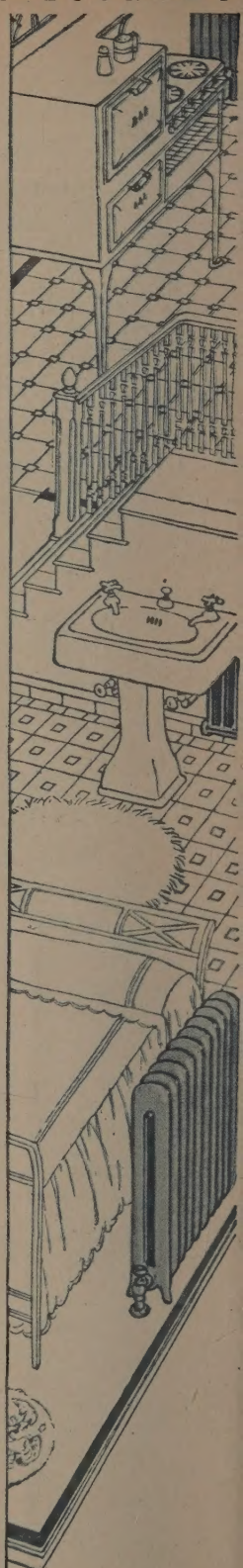
Now is the time to make certain that your children's summer bloom of health will not fade during the winter. Consult the Capitol contractor about heating for small house or large apartment building. Write for a free copy of "A Modern House Warming."

UNITED STATES RADIATOR CORPORATION
Detroit, Michigan

6 FACTORIES AND 28 ASSEMBLING PLANTS SERVE THE COUNTRY

For 36 years, builders of dependable heating equipment

Capitol Boilers
and
UNITED STATES RADIATORS

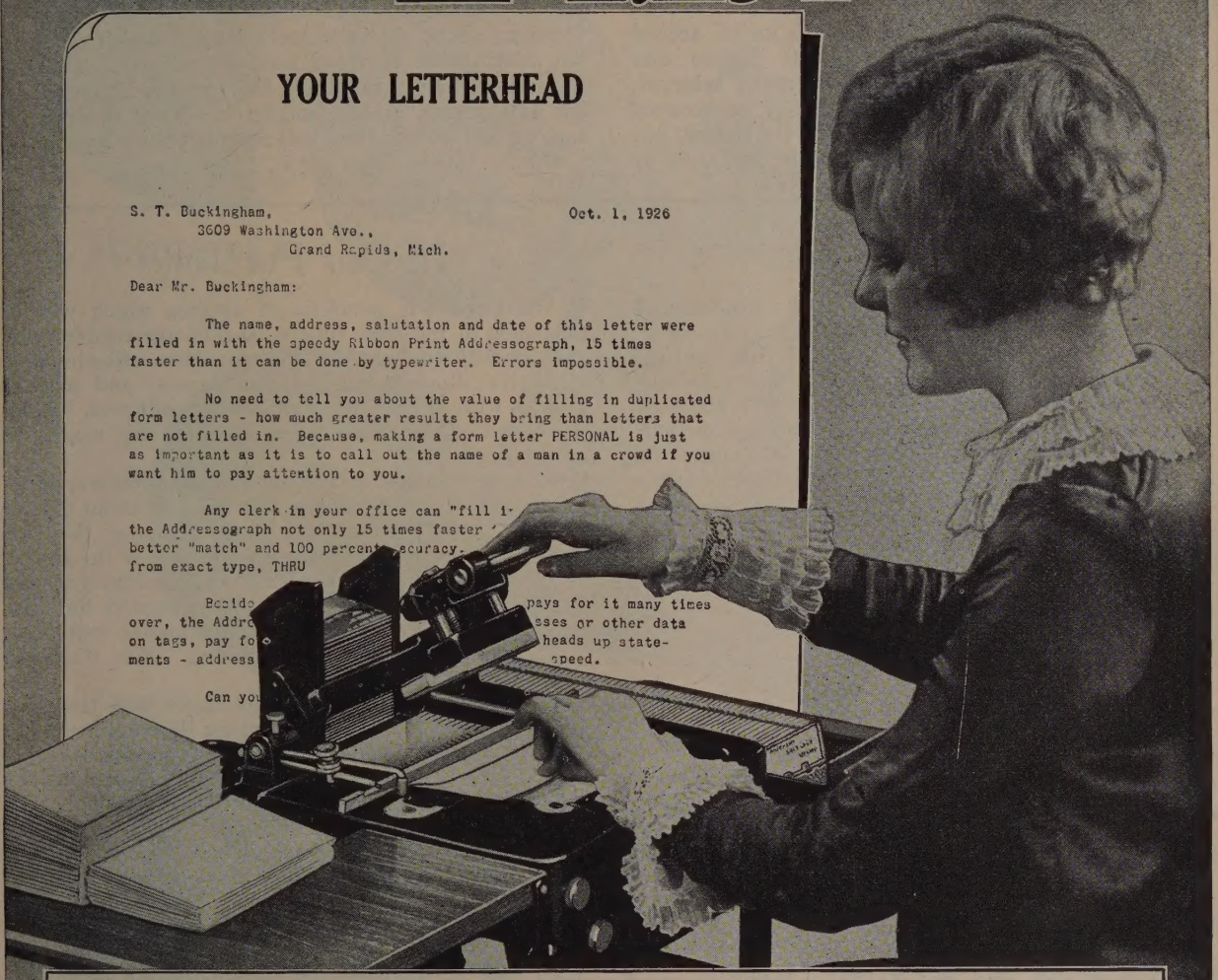


GUARANTEED HEATING

Your contractor receives a written guarantee on the heating capacity of every Capitol Boiler. No other heating equipment assures you satisfaction so definitely.

SUPPLIED AND INSTALLED NATIONALLY BY ESTABLISHED HEATING CONTRACTORS

Hundreds Are Trying It FREE —


YOUR LETTERHEAD
S. T. Buckingham,
3609 Washington Ave.,
Grand Rapids, Mich.
Oct. 1, 1926
Dear Mr. Buckingham:
The name, address, salutation and date of this letter were filled in with the speedy Ribbon Print Addressograph, 15 times faster than it can be done by typewriter. Errors impossible.
No need to tell you about the value of filling in duplicated form letters - how much greater results they bring than letters that are not filled in. Because, making a form letter PERSONAL is just as important as it is to call out the name of a man in a crowd if you want him to pay attention to you.
Any clerk in your office can "fill i-
the Addressograph not only 15 times faster
better "match" and 100 percent accuracy.
from exact type, THRU
Beside
pays for it many times
over, the Addr
sses or other data
on tags, pay fo
heads up state-
ments - address
speed.
Can yo

100,000
Use It For:

1—Increasing Sales
2—All Office Forms
3—Shipping Tags, etc.
4—Speeding Collections
5—Pay and Dividend Forms
6—Routing Schedules
7—All Addressing
8—Identification Tags

"Increased Our Sales 300%"—

"ADDRESSOGRAPH increased our sales 300% the first 3 months of this year over the same period last year."—*H. G. Smith (Retailer) Wetaskiwin, Alberta.*

Reduces Overhead While Boosting Sales—

SALES increase amazingly when Addressograph speeds advertising literature and order-getting letters to your logical buyers! And remember, the SAME machine greatly reduces overhead costs when used for statements, pay forms, dividend checks, cost records, etc.

Mail Coupon—No Obligation—Just Good Business!

Addressograph

TRADE MARK

PRINTS FROM TYPE

917 W. Van Buren St., Chicago, U. S. A.
Canadian Main Office: 60 Front St., W. Toronto, 2

Mail Coupon →

MAIL WITH YOUR LETTERHEAD TO

Addressograph Co.
917 W. Van Buren St.
Chicago, Ill.

☐ Send FREE Booklet: "Which is Yours—Direct Mail Advertising or Direct Mail Selling?"

☐ Send Latest 3-Color Catalog and Price List.

☐ Send Express Prepaid FREE Trial Hand Machine. Will return Freight COLLECT unless we buy.

216-7-26

Why You Should Support Our Advertisers

EVERY one of our advertisers is in full accord with our program of social justice and tolerance. Each firm has been carefully selected, not only because of the excellence of its product or service and the truthfulness of its claims, but because of its full sympathy with our aims of bringing about that greater harmony which does not distinguish between race or religion. Our advertisers help bring about this greater harmony by advertising in the magazine. They deserve and we feel certain they will receive your support.

Kindly see that they get it.

Contributors

¶ DR. ISRAEL AUERBACH, secretary of the Academy of Jewish Science in Berlin, is a special European correspondent for the B'NAI B'RITH MAGAZINE. His writings have attracted much attention because of their scholarly and interesting presentation. He is a versatile publicist and he speaks with authoritative knowledge on art, literature, science and politics. In Germany he ranks high in the scholarly field and his work always is characterized by a keen Jewish consciousness.

¶ LEO DIAMOND is a student in the University of Wisconsin. In presenting his evaluation of the work of the B'nai B'rith Hillel Foundation, he speaks not as a casual observer or a bystander but as an actual participant who knows by his personal experiences what the B'nai B'rith Hillel Foundation means in the life of the Jewish students at the universities. For the past two years he has been on the editorial staff of the Hillel Review at Wisconsin University and also was president of the Menorah Society of Wisconsin during the past year.

¶ A. BRENNER is a Jewish journalist born in Russia, educated in the public schools of Michigan and Iowa and a graduate from Columbia University.

¶ JOHN W. HERRING is a Congregationalist minister, attached to the Federal Council of Churches, and is in charge of the work of bringing about a better understanding among religions. He has done laudable work in organizing public opinion in favor of a better and closer co-operation of the various unnecessarily conflicting social views. He is an enthusiast in the cause of tolerance, and his views on Mexico reflect his optimistic nature. The Independent Order of B'nai B'rith is co-operating with the Federal Council of Churches in their very efficient effort on behalf of toleration and better understanding.

Jewish Calendar
5686

1926		
Rosh Chodesh Shebat	Sat.,	Jan. 16
*Rosh Chodesh Adar	Mon.,	Feb. 15
Fast of Esther	Sat.,	Feb. 27
Purim	Sun.,	Feb. 28
Rosh Chodesh Nissan	Tues.,	Mar. 16
First Day of Pesach	Tues.,	Mar. 30
Seventh Day of Pessach	Mon.,	Apr. 5
*Rosh Chodesh Iyar	Thurs.,	Apr. 15
Lag b'Omer	Sun.,	May 2
Rosh Chodesh Sivan	Fri.,	May 14
Shabuoth	Wed.,	May 19
	Thurs.,	May 20
*Rosh Chodesh Tammuz	Sun.,	June 13
Fast of Tammuz	Tues.,	June 29
Rosh Chodesh Ab	Mon.,	July 12
Fast of Ab	Tues.,	July 20
*Rosh Chodesh Elul	Tues.,	Aug. 10
5687		
Rosh Hashonah	Thurs.,	Sept. 9
	Fri.,	Sept. 10
Fast of Gedalia	Sun.,	Sept. 12
Yom Kippur	Sat.,	Sept. 18
Succoth	Thurs.,	Sept. 23
	Fri.,	Sept. 24
Simchath Torah	Fri.,	Oct. 1
*Rosh Chodesh Chesvan	Fri.,	Oct. 8
*Rosh Chodesh Kislev	Sun.,	Nov. 7
First Day of Chanukah	Wed.,	Dec. 1
*Rosh Chodesh Tebeth	Mon.,	Dec. 6
Fast of Tebeth	Wed.,	Dec. 15

NOTE: Holidays begin in the evening preceding the dates designated.

**Rosh Chodesh also observed the previous day.*

¶ THE SEPTEMBER NUMBER of the B'NAI B'RITH MAGAZINE will complete volume XL. There will be only a limited number of bound volumes available. Price for volume one dollar. Subscribers desiring to obtain a bound volume will oblige the management by sending in their order at their earliest convenience.

In Our Portfolio

¶ WE OPEN our portfolio of articles which will be published in the near future, so that our readers may anticipate the delights in store for them. Stories with attractive illustrations, learned papers, and articles dealing with various fields of Jewish endeavor, besides the regular interesting departments of this magazine, are planned.

¶ IN HER SERIES of articles on Jewish literature, Sarah Goldberg has written about Dienesohn and Spektor under the title "Yiddish Best Sellers of the Past."

"Dienesohn and Spektor gave the people what they wanted but also aroused in them higher emotional and esthetic tastes," Miss Goldberg states.

¶ ONE OF THE MANY little tragedies that occur among the immigrants at Ellis Island who try unsuccessfully to enter the country, is depicted by Mary Fagin in a sketch called "His Second Failure."

The hero thought he had a beautiful voice. It had enthralled the girl who had become his wife. He told the examining board at Ellis Island that he was a cantor, so that he might be exempted from the quota. They asked him to sing. He sang Kol Nidre, and then—well, you will see.

¶ THE B'NAI B'RITH MAGAZINE staff is preparing a group of articles on child care as practiced in the Jewish orphanages of Cleveland, Erie, Pa., Pleasantville, N. Y., San Francisco, Chicago, and elsewhere. What is the best method in the care of orphans is a mooted question. The orphan asylum is a popular institution. The system has a great many adherents. The knowledge of the scope, facilities and methods used in the existing orphan asylums ought to prove of great interest. This subject has a profound human appeal, and will be presented in a popular, interesting style.

¶ THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

$100

Delivered in U.S.A.
Easy terms if desired

Burroughs

Portable Adding Machine

In this new Burroughs, portability and low price are combined with Burroughs quality, dependability and accuracy.

Big business is using this machine on individual desks in various departments.

The small retailer is using it on his counter and in his office.

Professional men, secretaries of organizations and others find it indispensable in their offices and homes for business and personal accounts.

The Burroughs Portable adds up to $1,000,000.00; has standard visible keyboard and one-hand control. It prints ciphers and punctuation automatically. It requires little more space than a letterhead.

The price is only $100—$10 down, with the balance in convenient monthly payments. Mail the coupon today.

BURROUGHS ADDING MACHINE COMPANY, DETROIT, MICH.

Mail This Coupon Today

Burroughs Adding Machine Co.
6149 Second Boulevard,
Detroit, Michigan.
I would like to have a demonstration of the Burroughs Portable Adding Machine.
Name_____
Street_____
City_____
State_____

BACKED BY BURROUGHS SERVICE

CHEVROLET

for Economical Transportation

Everybody says -
"It's so Easy to Drive"

Take the wheel of an Improved Chevrolet. Learn with what remarkable ease you can control the car. Over rough roads or smooth, over ruts or slippery pavement, the modern semi-reversible steering mechanism makes it easy and safe for you to hold the car to the road. So smooth—so powerful is its performance that it is a pleasure for you to drive for hours at a time in perfect comfort. Everywhere, everybody says — "It's so easy to drive!" Ask your dealer for a demonstration!

Touring -	$510
Roadster -	510
Coupe - -	645
Coach - -	645
Sedan - -	735
Landau -	765
½ Ton Truck (Chassis Only)	395
1 Ton Truck (Chassis Only)	550

All prices f. o. b. Flint, Michigan

CHEVROLET MOTOR COMPANY, DETROIT, MICHIGAN, *Division of General Motors Corporation*

so Smooth - so Powerful

QUALITY AT LOW COST

THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XL JULY, 1926 NUMBER 10

Contents

EDITORIALS 333
A CROSS-SECTION OF JEWISH LIFE 336
ISRAEL DISCOVERS MEXICO—BY JOHN W. HERRING 338
NEWS OF THE LODGES 340
THE B'NAI B'RITH HILLEL FOUNDATION AT WISCONSIN —BY LEO DIAMOND 341
ACROSS THE SEAS 342
ABEL PANN AND HIS ART—BY ISRAEL AUERBACH 343
THE PRINTED PAGE 346
IN THE PUBLIC EYE 347
NEWS IN VIEWS 348
CONVENTION DISTRICT GRAND LODGE NO. 6 350
HANNAH'S CHILDREN—BY YOSSEF GAER 351
THE YIDDISH THEATRE CELEBRATES ITS BIRTHDAY— BY A. BRENNER 353
HUMORESQUE 356

Editor: Alfred M. Cohen.
Managing Editor: Boris D. Bogen.
Associate Editor: Alfred Segal.

Contributing Editors:
Max Heller, Samuel S. Cohon, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, and Martin A. Zielonka.

B'nai B'rith Magazine: Published monthly under the auspices of the Independent Order of B'nai B'rith. Published at 118 S. Clinton St., Chicago, Ill. Subscription, one dollar per annum. All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Entered as second-class matter October 13, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

Ben B'rith, a Brother in Happiness

WE HAVE been brotherly in sorrows. We go to the bedside of the sick brother and assure him of our sympathy.

When he dies we pay him the tribute of the lodge which has a ritual for that purpose.

But must we reserve our fraternal respect and affections only for the sad hours? This brother whom we honored in death had many occasions of joy. His children were born. The boys and girls were confirmed. His daughters married. Where were the brothers then?

* * *

Where were those to say, "Brother, we bring to you the congratulations of the lodge; we share with you the joy of this occasion?"

The brother, of course, did not feel slighted. As a member of lodges he took it for granted that personal relations of lodges with their members have to do with the sad times of life—the times of funerals and the times of sickness.

* * *

It is the purpose henceforth of B'nai B'rith to have to do also with the joy of life among its members. The brother shall know the lodge not only as a friend that calls in times of sickness and death but also as the better friend that is represented at the weddings of his children, that rejoices with him at the birth, that remembers him at the confirmation, Bar Mitzvah or wedding.

* * *

Thus B'nai B'rith enters upon a new field, cultural in nature and related to the Jewish home. Jewry has magnificent and costly temples and this is all to the good; but Judaism, to live, must find its chief habitation in the home. The home of the Jew must be a Jewish home with Jewish life, Jewish symbolism and Jewish spirit.

It is to the cultivation of the Jewish home in America that B'nai B'rith whose activities have taken it far afield, now dedicates itself by recent action of the Central Administration Board.

* * *

The Administration Board also authorized a campaign for two million dollars for the promotion of activities not included in the regular budget of the I. O. B. B.

Some of these activities are:

The B'nai B'rith Hillel Foundation for Jewish education among Jewish college men and women to the end that there may be developed strong Jewish leaders.

The new work of the Anti-Defamation League which, having succeeded largely in putting an end to defamation of the Jew in the press and on the stage, now has undertaken to make the Jew understood thru a lecture service and thru other means. In short, having succeeded in preventing an exhibition of what the Jew is not, it will seek to show what the Jew is.

The Palestine Housing Fund which has to do with the construction of homes in Palestine.

From time to time we will tell more of B'nai B'rith's new cultural program relating to the Jewish home and of the $2,000,000 campaign of which Dr. Boris D. Bogen is national director and Henry Monsky of Omaha is chairman.

The Sowing, the Harvest, the Reaping

THE conqueror came and made himself the law of the land. To his soldiers he gave a reward: For three days they might do with the land whatever pleasured their lust.

They went forth for pillage, rape and slaughter, killing whomsoever stood in the way of their pleasure, sparing neither age nor youth.

At the end of the three days the conqueror was the master of a vast shambles.

* * *

The survivors gathered their dead, and their grief was not like other griefs that in time are assuaged by mellow memories. The years passed and there was no end of their sorrow, and the cries of the dying were yet in their ears and the slaughter they had seen still was in their dreams. The memory of these things became a madness.

The conqueror passed from the scene of his triumph and went to a distant city, sustained in defeat by the memory of his former glory.

* * *

He lived comfortably in his new habitation, quite untroubled. But one day after he had dined well and was going his way, there approached him on the street one in whom was the look of madness—a most incongruous figure in the atmosphere of calm and contentment which at that moment the erstwhile conqueror was enjoying.

The man was quite annoying . . . . He spoke of matters the conqueror had quite forgotten . . . . Wild words . . . . His relatives had been slaughtered in the three days . . . . He had followed the conqueror like a shadow . . . . The conqueror had been the law in the three days of pillage, rape and slaughter; now he would be the law . . . . Now . . . .

The conqueror beheld the ripe harvest of his sowing.

* * *

The man drew a pistol and killed him. And who shall say Petlura, the Ukrainian, did not reap as he had sown?

On the Passing of Meyer London

THE East Side accorded an impressive tribute to the late Meyer London, the Russian immigrant who became a leader in his adopted city and was sent to Congress as the first representative of the Socialist party.

When he died he was no longer the congressman and so the reverence of the East Side was not for Meyer London, public official, but for Meyer London, the lover of his kind.

In a hopeless minority he labored, according to his lights, for a better world. But he was not one of those who see only the distant ideal and refuse to climb the slow steps by which the ideal is to be approached. He saw the immediate need and to him is the great glory of the crusade that put an end to the textile sweat-shop in New York.

In the practice of law he could have become a rich man had he cared for money; often he sent back checks to labor unions when he thought the fee was too large.

Of him *The Nation* says: "Whatever place history may assign to him, the East Side's sincere and spontaneous tribute is proof that there is gratitude in mankind and an immortality of influence for the personality and deeds of men who dare to dream of a just and beautiful world."

The Justice of the London Press

A JEWISH TELEGRAPHIC AGENCY dispatch, reporting a speech of Lionel de Rothschild as president of the League of British Jews, says:

"The year had been a quiet one, he said, but one of the most gratifying results of the League's work had been the dropping by the press of the practice of describing persons accused before magistrates as 'a Jew.' There was no more reason for calling attention to the fact that the criminal was a Jew, he added, than there would be for describing a person charged as 'a Catholic' or 'a Protestant.'"

This news is gratifying to the B'nai B'rith of the United States which long ago, thru its Anti-Defamation League, brought an end to similar misuse of the term "Jew" in the American press.

Only occasionally some small provincial newspaper lapses into the old offense. This magazine would like to be informed of any such lapse to the end that the editor of the newspaper may be enlightened.

Concerning 135 High School Graduates

IN a certain city of 400,000 people of which 20,000 are Jews, there were 635 high school graduates this year. In the program of the commencement exercises one counted 135 Jewish children.

"How do you account for it that the Jewish graduates number more than 25 per cent of the total while the Jewish population is only about 5 per cent of the city?" a citizen inquired. "Are your Jewish parents more concerned than other parents with the education of their children? Are your Jewish children more faithful to their studies than other children? Is there among the Jews a keener appreciation of the value of education than among other people?"

Incidentally, it may be pointed out that 95 per cent of the 135 Jewish graduates were children of immigrants from Eastern Europe of whose kind it is now the fashion to say: "They are of inferior grade and do not make desirable citizens. They must be kept out of the country."

If One Wrote a la Upton Sinclair

IN a contribution to a German symposium on "Jew-Hatred," Upton Sinclair, the well-known writer, says, in addition to a few compliments:

"The Jews possess a gift for art, but also possess a powerfully developed sexual instinct. This combination of art, sensuality and business ability often conflicts with civilization and constitutes a menace to it. In olden times Jewish traders sold Christian girls into concubinage and into prostitution, and even today they display the same activity in the same field in Southern California, where I live. For example, they produce films in which Christian girls are shown in situations which stimulate sensuality. They sell these pictures to the world and thereby corrupt youth."

Now if we wrote with equal disregard for justice, we might say: "The Christians possess some good

qualities but they also possess a certain cruel rapacity. In olden times Christians such as the robber knights, laid waste the country-side, and even today they display the same activity in the same field thruout America. For example, they hold up banks, trains and filling stations and the newspapers are filled with reports of their misdeeds."

But if we wrote thus we would be as stupid and as unjust as Sinclair is in this instance in which he ascribes to "the Jews" the qualities of a few scamps among them.

Social Anti-Semitism in America

A DISTINGUISHED Englishman—Alexander Lyle-Samuel, a non-Jew—visiting America is quoted thus in the Jewish Daily Bulletin:

"I have been greatly surprised at the strong anti-Semitic sentiment which I have observed in the high social circles in the United States. I have observed that many members of these circles will avoid social intercourse with Jews. This social discrimination which I observed in this country is absent in England, where social intercourse with Jews is taken as a matter of course. No one would question the religion of a guest at a social gathering."

One might say to him: "Sir, the Jew is not in the least disturbed by social anti-Semitism in America. He neither seeks nor desires the social favor of those whose vicious snobbery has placed them beneath his contempt.

"He goes his way with a high head, proud of his ancient inheritance, serving his faith, helping the helpless among his people, doing the work of his community. This, sir, is the American Jew.

"Here and there may be found one who is ashamed and stoops to the favor of the snobs. He is not of us."

It might be added that B'nai B'rith is the expression of the pride of the Jew holding his head high above his traducers.

A Note on Palestine Development

ONE READS of successful things done in Palestine, of good crops, of railroads built, of roads under construction, of business flourishing. But even more satisfying is the announcement that during Passover week in 1927 there is to be held in Tel Aviv a world congress of Jewish musicians. For this purpose the municipality of Tel Aviv is to erect a concert hall.

It is satisfying news because it is evidence that the Palestinian Jew is not content merely with making a living but is concerned also with making a life.

Making a living has to do with the stomach; making a life with the spirit.

A Jew Tells Why He is a Jew

"YOU SPEAK of my blood and race, and even of my people, meaning the Jews," wrote the late Walter Rathenau, the German statesman, to a Christian friend. "I am bound to them by the Bible, by the memory of the characters of the Old and New Testaments."

Rathenau abstained from the religious practices of his faith but he was a conscious Jew. The conscious Jew feels himself to be the heir of a great past, the son of immortal men whose spirits still walk upon the earth.

He thinks of himself as the heir not merely of a history but of a spirit in which are mingled the characters of a host that lived by the Law and died for it; that suffered at the stake and did not yield; that knew such travail as has come to no other people; that in the bitterness of injustice continued to proclaim his faith in the ultimate triumph of justice and righteousness.

He is proud and he says, "I am a Jew," and sees to it that the good inheritance is handed down in its fullness to his children.

Jewish Conversions in Germany

IN 1925, 423 German Jews were converted to Protestanism. In 1924 the number was 243.

It is related that a rabbi was aroused from his meditations by the commotion of his people assembling to drive a meshumed from the village.

He ran into the street and addressed them:

"What do you do? He is the weakest among you. Against oppressions you have stood courageous; he has surrendered. You may not despise the brother who is weak. Pity him."

The B'nai B'rith in Mexico

THERE is the legend of the woodman who built a hut that was large enough only for his own shelter. But the first night there came to him an aged wayfarer and the man said, "You sleep within and I will rest on the ground without."

And in the night the aged wanderer fell ill and for many days afterward he lay in the hut, the woodman ministering to him. One morning the woodman arose from his hard bed on the ground and, lo, the hut had disappeared and in its place stood a temple.

And upon the cornerstone he saw inscribed these words: "A Man Built a Hut and By Love Ennobled It and It Became a Temple."

Then the woodman knew that he had sheltered one of the angels.

* * *

The miracle of the legend seems like that which is coming to pass in Mexico. The love of B'nai B'rith was extended to the Jews from Eastern Europe who were stranded there. B'nai B'rith gave them shelter. It ministered to the sick among them. It provided a center for social life. It befriended them when they were friendless.

And, lo, out of these simple elements of living there is seen to grow a life! B'nai B'rith built a hut for the shelter of the wayfarers and, behold, there is arising in its place the structure of a conscious social group to enrich, in time, the life of Mexico.

". . . . . This new colony is no mere feeding station or cyclone cellar from which the Jews will emerge when the storm and famine pass by, but the beginning of a Mexican Jewish people," writes the Rev. John W. Herring of the Federated Council of Churches in his evaluation of B'nai B'rith's work in Mexico, appearing in this issue. . . . . "As one talks with these leaders of this new colony of the Diaspora . . . . he is struck with a sense of spiritual beginnings."

* * *

Hitherto the work of B'nai B'rith has concerned itself largely with individual lives, but in Mexico it is re-creating a people. The life of Mexican Jewry will be forever a monument of B'nai B'rith.

A Cross-Section *of* Jewish Life

Religion

TWELVE graduates of the Jewish Theological Seminary of America, New York City, were ordained June 6, and 11 rabbis were ordained at the Hebrew Union College graduation exercises in Cincinnati, May 29.

Commencement of the Teachers' Institute was held in conjunction with the Jewish Theological Seminary's graduation. Thirty-two teachers received diplomas.

The first graduation exercises of the Jewish Institute of Religion, of which Dr. Stephen S. Wise is acting President, took place May 26. Ten graduates were ordained as rabbis.

The second commencement of the Hebrew Union College School for Teachers was held May 31 at Temple Emanu-El, New York City.

* * *

A UNIVERSAL Religious Peace Conference is being organized, to be held in Geneva, Switzerland in 1930. There will be four Jews among 69 members of an executive committee. Catholics, Protestants, Eastern Orthodox, Buddhists, Moslems, Hindoos, Zoroasters, Confucians, Shintoists, Jains, Sikhs and Taoists also will be on the committee.

* * *

A JOINT Jewish, Protestant and Catholic service was held at the grave of Thomas Jefferson, at Monticello, July 4th. Dr. Nathan Krass conducted the portion of the Jewish service.

* * *

THE annual convention of the Rabbinical Assembly of the Jewish Theological Seminary of America was held at Long Branch, N. J., June 30 to July 2. More than 100 rabbis representing congregations in all parts of the United States and Canada attended.

Some subjects discussed were adult Jewish education, the synagogue, Palestine, and the value of the center to the synagogue.

A RESOLUTION pledging co-operation of the Independent Order of B'rith Abraham to all agencies that provide religious education for the Jewish young, and urging individual members to provide for such education in their respective communities, was adopted by the Order in convention at Saratoga Springs, N. Y., last month.

Eight hundred and ninety delegates representing 483 lodges attended.

Judge Gustave Hartman was elected Grand Master.

* * *

RABBI EMIL LEIPZIGER, of New Orleans, Director of Social Service of the B'nai B'rith, will lecture this summer at the Illinois State Normal University and the Louisiana State University as part of the program of the Jewish Chautauqua Society.

Rabbi Jacob Singer, Chicago, will lecture at the University of Arkansas; Rabbi Moise Bergman, Pueblo, at the University of Colorado, and Rabbi Felix Levy, Chicago, at the Minnesota State Teachers' College.

Social Welfare

THE Israelite Colonization Association, of France, has sent 100 families from Lithuania, Poland and Carpatho-Russia, to settle on the organization's land in Brazil.

Preparations were made whereby the immigrants, upon their arrival in Brazil, would find houses ready for them, their fields sown and their land provided with live stock.

* * *

COINCIDENT with the celebration of the twenty-fifth anniversary of the Philadelphia Federation of Jewish Charities last month, the Board of Directors approved a plan to democratize representation on the Federation boards and give the Federation supreme power over its 53 constituent organizations. Judge Horace Stern, president of the Federation, proposed the plan. He recommended the appointment of a governing committee vested with supreme power by the federated agencies.

The plan for democratization provides that the community be given a voice as to who should represent them on the Federation's governing board, and that the term of office of board members be limited.

* * *

THE construction of a series of hospitals in Palestine will be the purpose of a $1,000,000 campaign planned by a joint committee of representatives of Hadassah, the women's Zionist organization of America, and of the American Physicians' Committee.

The plan includes the establishment of a medical department at the Hebrew University on Mt. Scopus.

* * *

A REPORT on Jewish conditions in Poland, Lithuania, Roumania, Bessarabia, Hungary, Austria, Czechoslovakia and Russia, will be made to David A. Brown, national chairman of the United Jewish Campaign, by Dr. Maurice B. Hexter, executive secretary of the Boston Federation of Jewish Charities, who sailed last month for Europe.

* * *

A BILL passed by the House and referred to the Senate provides for deportation of aliens as follows:

An alien who entered the country at any time or place other than designated by immigration officials, or who obtained entry by false representation, unless the entry was before July 1, 1924.

An alien who remains in the United States for a longer time than is provided by law.

An alien who is a public charge from causes not shown to have arisen subsequent to the time of entry, or is mentally defective.

An alien convicted of major infractions of the law or more than once of minor violations.

* * *

IMMIGRATION quotas for the following places have been exhausted for the year ending June 30, 1926, according to a report by the State Department: Belgium, Czechoslovakia, Danzig, Denmark, Egypt, Finland, Hungary, Latvia, Luxembourg, Norway, Roumania and Sweden.

* * *

THE report that several members of Hakoah, the Jewish soccer team from Vienna, had signed with Ameri-

can teams and remained in this country after the team's departure for Europe last month, is deplored by some Jewish papers.

The objection is that use of the popularity of the team for the personal profit of individual players, might leave an unpleasant impression.

A fund is being raised by an American committee to enable the Hakoah Sport Club to continue its activities, among which are the providing of food, clothing and physical training for destitute children of Vienna and Eastern Europe.

* * *

THE United Jewish Campaign all over the country is keeping up the record that has attended this effort from the time of its inception.

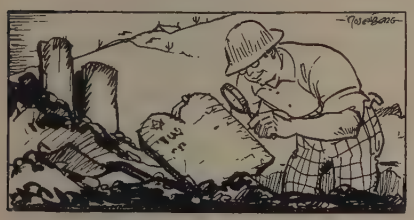
New York City expects to conclude with $7,000,000 raised. Reports from cities in various parts of the country, show that most of the quotas have been exceeded.

With the campaigns still on in many sections, relief work in Poland already has been started. The Jews of Poland will not accept charity, and the money is being used to create work opportunities, according to Leon Neustadt, a relief worker in Warsaw.

* * *

YOUNG Judea is considering the purchase of Modim, the village of the Maccabees in Palestine, as recommended at the convention of the organization at Long Branch, N. J., last month.

Art



EVIDENCE of early relations between Egypt and Palestine will be found, it is expected, by an archaeological expedition of the University of Chicago, now excavating in a mound about 25 miles southeast of Haifa.

The hope is created by the fact that it was at this mound that the ancient fortress of Megiddo guarded the pass across the Carmel hill, and thus enabled the ancient Hebrews to take toll from caravans passing from Egypt to Damascus.

Ruins of what is believed to be a synagogue built in Roman times and the one mentioned in the New Testament, have been found at the Megiddo mound.

* * *

A WORLD congress of Jewish musicians is being planned to take place in Jerusalem during Passover of 1927. Prominent musicians from European countries and America have announced their intention to attend.

* * *

JULIEN FLEGENHEIMER, a Jewish architect and brother of the French poet, Eduard Fleg, won first prize with a design for a railway station in Geneva. Flegenheimer designed more than 25 important buildings in Paris. He is a Chevalier of the French Legion of Honor.

* * *

LUDWIG FULDA, widely-known German-Jewish poet, together with four other German poets, have been elected members of the German "Academy of Poets."

Education

A CAMPAIGN to raise $15,000,000 to enlarge the work of the National Farm School at Doylestown, Pa., was decided upon at the National Farm School Conference in New York City early in June.

The Conference recognized farming as woman's work. A resolution was adopted making the school co-educational.

* * *

OF the 37 seniors in a class of 307 at Columbia College who were elected to Phi Beta Kappa, honorary scholastic fraternity, 16 are Jewish students.

* * *

UNABLE to use her hands, Henrietta Eidelsheim, of New York City, passed her Board of Regents examination by writing with a pencil held in her teeth, and now is a student at Hunter College.

* * *

CONSIDERATION of a budget of nearly $600,000 for the advancement of Judaism in America, plans to erect an additional library building at the Hebrew Union College to house a valuable collection of Jewish manuscripts, and a report on the $5,000,000 Hebrew Union College Endowment Fund, were some of the features of the meeting of the Executive Board of the Union of American Hebrew Congregations in Cincinnati recently.

Foreign News

A REPORT on the almost unknown Jewish settlements in the Mongolian desert, is contained in the magazine "Die Judische Emigration." Settlements are in existence in Kiachta, Kobde and Sambes. There are 50 Jewish families in the latter city.

Most of the Jewish immigrants, however, settle in Urga, the capital of the young Mongolian Republic.

* * *

REPORTS emanating from Vienna have it that the Anti-Semitic International headquarters in that city, is planning for an international convention in one of the Scandinavian countries this summer.

* * *

JEWISH farm colonies in South Russia and the Crimea are proving successful, according to James N. Rosenberg, vice-chairman of the American Jewish Joint Distribution Committee, who recently has returned from a tour of these districts.

Already 50,000 Jews have been settled upon 500,000 acres granted by the Soviet Government, Mr. Rosenberg found. The first year's grain crop is conservatively valued at from $2,000,000 to $2,500,000.

* * *

THE fear is expressed in the Jewish press that the assassination of Semion Petlura in Paris late in May by a Jew, will result in serious consequences for the Jews of the Ukraine, where Petlura was regarded as a national hero.

* * *

TWENTY thousand Jews in Hungary have become converts to Christianity since the end of the war, according to figures published by the Hungarian Statistical Review, the Jewish Telegraphic Agency reports.

* * *

THE International Labor Office of the League of Nations has promised a subsidy for Russian Jewish refugees in Germany, following representations by a delegation to Geneva.

Israel Discovers Mexico

By *John W. Herring*

"The New Colony is No Mere Feeding Station, but the Beginning of a Mexican-Jewish People"

ONE of the most intriguing things about the adventure of the B'nai B'rith in Mexico, is its social and political opportunity. I do not overlook its bread and butter opportunity. Bread and butter, doctors and nurses are needed desperately; the B'nai B'rith together with the Beneficencia of Mexico, are doing their best to provide them. But man does not live by bread alone, not even by good *schwarz brot* alone. Nor does this newly-founded sanctuary for Israel in Mexico call for bread alone. As I sat in Mr. Ganze's living-room and saw the landing of the Pilgrims through his eyes, the thought drove home that this new colony is no mere feeding station or cyclone cellar from which the Jews will emerge when the storm and famine pass by, but the beginning of a Mexican-Jewish people. And on the heels of the first thought came the question: Will these Jews, escaped to this new land from the oppressor, do, as my forbears did and my contemporaries do—fall upon the Indian? Or is it possible that these men, newly freed, will claim their kinship with the Mexican who also is newly freed, and join with him to build a great democracy on the far side of the Rio Grande?

Mexico City, the New Haven of Jewish Immigration

As one talks with these leaders of this new colony of the Diaspora he is tempted to hope that here is an adventure in idealism; he is struck with a sense of spiritual beginnings. It is an accident of course, but one that makes one muse, that the city of Mexico is set on a high plateau, inlaid with ancient cultures. It has been overrun by many conquerors and is yet inhabited by a deathless spirit. Thousands of feet below it is the sea, and towards the sea are valleys and plains rich in their power to yield for the needs of man. Perhaps at times the Jews in Mexico may be reminded of another city set upon a hill and sacred to the memory of the race. Perhaps something may be added to the racial sense of mission from this association.

Of course the present problem of the Jews in Mexico is to stay alive. Political interests—broader social interests will develop gradually. And yet even at this early stage there are signs that Mexico is to discover a new kind of immigrant in the Jew. The Spaniard came to conquer. England and America came to exploit. The Jew comes to live. The foreign colony in Mexico passes by the real life of the people. And now comes the Jew, certainly not to conquer, we hope not to exploit or to patronize, with the contribution of himself to the life of the country. In his "Cultural Society," he already studies the life of the Mexican people. In the classes of the Y. M. H. A. he is familiarizing himself with the social roots of the nation, its background, its problems, its language.

Personally I am very much impressed with Mexico. American yardsticks are not adequate to take the measure of this people. They are very short on many of the things that we have come to regard as the necessaries of gentle living, but one is mysteriously aware of an extra dimension in this unique civilization. It is a kind of fourth dimension of the spirit. The Mexican is apt to harbor his goat in the parlor but he harbors an extraordinary love of beauty in his soul. He is not Latin and he is not Nordic. He is sturdier than the Latin—more mystic than the Nordic. He reminds one a little of the Bavarian who, due perhaps to the mixture of his blood, has the heartiness of the German and the gayety of the Italian. And he has something else besides; something caught from the shimmering mesas; something brewed from the gifts of the jungle; something woven to the incantations of Popocatepetl; or something that is perhaps all of them and none of them—a quality, somber and ancient as the hills, and yet simple and happy as a child.

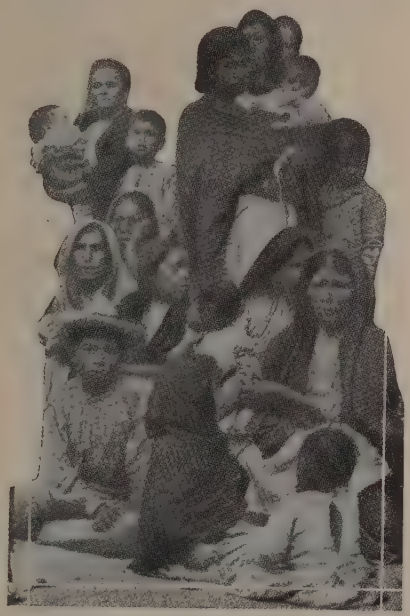
This seems like a flight from my subject. But really, it is very pertinent thereto. This Jewish colony, squeezed from its European home and shunted like a billiard ball from Ellis Island, has come to rest in no back yard of civilization. Its new home is one of which it may well be proud. It is one in which the Jews meet with a people of a striking ancestry and a stirring present. They have come to a people they will understand and by whom they will be understood. Anti-Semitism, as the old world understands it, will never take root in the soil of the real Mexico. By the ordination of the

mysterious, a long disinherited people has become the host of a long dispersed people. For, disinherited the Mexicans have been. From Cortez to the oil kings, foreign men and foreign nations have stripped her of her lands, her rights, her gold, her freedom and have parted the spoils among themselves.

And now, simultaneously with the landing of these Jewish seekers, the men of Mexico have taken what may be termed the grand step against the men and forces that have bled and debauched her. The Halls of State are filled with young men at the important posts of government; men with experimental minds turning freed hands to the staggering tasks of construction, education, peace. The common life of the land is being regrounded in the soil. Eight thousand schools have been established. Obregon and Calles have set a large part of the army of the state to the tilling of the soil. Verily, machine guns have been beaten into harrows. And the general in chief of the army has become also the patron of the arts of peace. It is probably true that no government could yet survive in Mexico without a standing army. But it is not the peon that makes this true. It is the de la Huertas, representing disgruntled foreign groups, obtaining their guns and gold in suspicious ways, sounding the dying echoes of the unhorsed tyranny of the past.

I have grown to feel that the something or somewhat that is called "Jewishness" must be explained, if it is really explicable (which I doubt), as a mosaic. Even so must this civilization which lies at the hither end of this new Jewish pilgrimage, be explained. And I think that the Jews are to find many responding chords in this country of color, of pathos, and of striving. For Jewishness is as austere as the setting of the mountain Pueblo and it is as bright and glad as the Fiesta. Its Hebraic heritage contains within itself more of moral law, and yet the sunny Latin temper is common to both. Judaism may have given birth to Puritanism but it has never recognized its child. That issue will never arise in Mexico between the Jew and his new compatriot. The kinship that exists between these peoples will be the kinship between spirits glorying and suffering alike from self-contradictory natures. No race with a consistent nature has ever solved the Jew. He is partly Nordic but the Nordics do not understand his color scheme. He is partly Latin, but the Latins do not understand his Nordicism. He is partly Oriental and the Oriental knows him not. Even so is the Mexican misunderstood. Between the two should spring a sense of community in their apartness, a fellowship of complexity, a kinship of the misunderstood.

One is greatly impressed by the immaculate B'nai B'rith sick ward, the dental office, the doctor's office, the arrangements for welcoming, feeding, clothing, establishing these newly-arrived Jews of Mexico. The B'nai B'rith, through the visions of men like Rabbi Zielonka and the executive leaders of the Order and others, are accomplishing a work of brotherliness here that warms the observer's heart. But one is yet more impressed with the social and intellectual and spiritual offerings that the Order is bringing and could bring in greatly increased measure. Those dark faces in the doctor's waiting room; that thin but steady stream that files month after month across the gang plank at Vera Cruz; this living



Mexican Types

cable that throbs along its whole length with the tragedy of Eastern Europe; a panorama, so it seemed to me, of a long repressed but freshly expectant humanity; a silent pageant, yet strangely articulate of hope and fear, pride and suffering. The century-old sufferings of Mexico and of Europe stand face to face. And so one seems to find a deeper meaning in the laconic report from the immigration head at Vera Cruz: "I consider the Jewish immigration desirable."

The work of the B'nai B'rith is well conceived and intelligently executed. It is no mere casual charity. It has visualized a self supporting and a self respecting people. Through the exercise of a wise constraint in the manner of giving; through the assistance to the new colony in credit; through its aid in facilitating adjustment to the new environment, it is helping towards the ideal.

One gift I felt might lie ahead if the interests of the B'nai B'rith continues; the gift of a Mexican "prophetic" leadership. By that I mean the stimulation of a Jewish leadership in Mexico, comparable in purpose to the leadership suggested by such names as Wise, Hirsch, Goldenson, in this country. A leadership that would view Judaism as more than a cult peculiar to a limited circle. A patriotic leadership moved by the desire to add the gifts of the Jewish people in fullest measure to the new order in Mexico. Many have gone to Mexico to convert, many to conquer, many to despoil. It will be a new and blessed thing if it prove that the Jewish people have come to share and give.

The promise that this may come true is already before us in many ways. The B'nai B'rith in urging the colony to send its children to the public schools, is facing its policy that way. But this other thought will not dismiss from mind—What if the B'nai B'rith were to send a prophet—one of the best sons of American Jewry, into Mexico? A leader to enlist his people in the causes of justice, education, and liberty to which Juarez and Madero have called their people?

Mexican Jewry will need to find an educational substitute for the ghetto, just as American Jewry has, perhaps tardily, discovered this need here at home. What greater educational substitute could there be than that of enlisting Mexican Jewry in the task of helping to build a great nation yonder between the oceans?

I apologize if my interest in the problem of the Jews in Mexico seems presumptuous. I believe sincerely that their opportunity takes on importance daily—even as the Mexican people become daily more articulate and the part that Mexico plays in the western world becomes daily more important. American-Mexican Jewry can aid the building of a stalwart bridge across the Rio Grande over which shall march, not soldiers nor self-seekers, but sympathy and understanding and the zeal for peace. And for that service the western hemisphere will be greatly indebted.

News *of the* Lodges

AT THE LAST meeting of the Central Administration Board of the Constitution Grand Lodge held in Cincinnati, O., June 13th, the following appropriations were made:

$4,000 as a loan to the Shaar Zion Lodge, Tel Aviv, for the purpose of defraying in part the cost of constructing a community center building.

$2,000 to the Hebrew University of Palestine towards maintenance of the library sponsored by the I. O. B. B. which hereafter shall function as a public library.

$1,000 to the A. Z. A. for their immediate needs for organization purposes.

$1,000 to District 11 for the Secretariat expense.

A tentative budget of the B'nai B'rith Hillel Foundation for the year 1926-27 amounting to $68,050 was referred to the B'nai B'rith Hillel Commission for final action.

Final authority was granted to the Finance Committee to proceed with the proposed campaign for funds for the purpose of defraying expenses of activities not included in the regular budget of the Order—the campaign to begin early in the fall.

* * *

THE Third Annual Convention of the Order of Aleph Zadek Aleph was held July 11 to 13 at St. Paul, Minn.

* * *

CAMP NESKOWIN on the Oregon shore of the Pacific, which is maintained by Portland Lodge for children of that city, opened for the summer June 20. Under the auspices of the lodge, the children receive instruction in Jewish history, nature study, health education and other subjects, while enjoying outdoor sports.

* * *

WINNIPEG Lodge, at a recent meeting, honored Dr. E. G. Perry, professor of Hebrew and Semitic languages at Manitoba College, for his efforts in promoting friendly relations between Jews and non-Jews. Following his return from a visit to Palestine, Dr. Perry delivered more than 50 lectures in which he paid high tribute to the Jew.

* * *

IN order to encourage the study of Hebrew and the Bible, Henry Jones-Lebanon Lodge, New York City, last month gave gold medals to the best students of these subjects in each of 10 religious schools of the city.

* * *

ALEX KLEIN, football star and campus leader, was elected president of the Student Council of the B'nai B'rith Hillel Foundation at Ohio State University for next year.

Klein is regular center on the varsity eleven and is president of the Ohio State chapter of Zeta Beta Tau Fraternity.

* * *

A CONFIRMATION service was held at McAlester, Okla., June 6, under the auspices of B'nai B'rith District No. 7. This is of particular interest in connection with a recent proposal of the B'nai B'rith Central Administration Board that the Order take part in festivities of a religious nature so as to bring it more closely in contact with the individual.

The Confirmation class included 18 girls and boys, representing the towns of Ada, Atoka, Wilburton, Coalgate, McAlester and Harthshorne, Okla.

The service took place before an improvised altar in the B'nai B'rith lodge room. Dr. Samuel S. Kaplan, of Tulsa, officiated, assisted by Harry Byers, president of the Lodge, Ben Gladstein of McAlester, vice-president; Mrs. Simon Levine, of Coalgate, president of the Oklahoma Section of the Council of Jewish Women and Mrs. Abe Rosinsky, of Atoka, vice-president of the Section.

* * *

INTERESTING pamphlets are being published under the direction of Judge A. B. Frey, president of District Grand Lodge No. 2, to be used as part of the cultural programs of lodges in that District.

Among the pamphlets are the titles "Emin Pasha, Soldier and Explorer," by Dr. Moses Jung; "The Spirit of the Synagog," by Rabbi Louis Witt, and "The Power of Religion," by Rabbi Abraham E. Halpern.

* * *

DAVID LUBIN Lodge, of Sacramento, Calif., observed B'nai B'rith Sabbath, Friday night, June 18, when members and their friends, according to an annual custom, gathered at Temple B'nai Israel for worship and to hear a message of B'nai B'rith interest.

The speaker was Rabbi Ben Frankel, of Champaign, Ill., national director of the B'nai B'rith Hillel foundation, who told of the religious and cultural work being conducted by the Order among Jewish students.

* * *

AN Americanization course which is a regular part of the night classes at a Memphis (Tenn.) high school, was originated by the B'nai B'rith of that city and is conducted under the auspices of the Lodge.

The class was started several years ago in the basement of a Temple with Brothers Samuel J. Rosenhein and Benjamin Strauch as teachers. Soon it proved its value and was taken over by the School Board. Brother Rosenhein still is a member of the faculty.

* * *

THE lodges of Alton, Collinsville, Belleville, West Frankfort, E. St. Louis and Cairo, Ill., will meet at E. St. Louis late in July, when they will organize a Southern Illinois Council of B'nai B'rith.

* * *

MANHATTAN-WASHINGTON Lodge, New York City, initiated 28 new members on June 10th. This number was in addition to 34 members who were initiated a short time before. The increase in membership was the result of a dinner given for prospects during May.

* * *

EGYPTIAN Lodge No. 1046, West Frankfort, Ill., was installed last month. The president is M. P. Zwick and the secretary, Leon Zwick, both of Herrin, Ill.

The lodge is unique in that its membership of 50 comes from a dozen communities of Southern Illinois, known as "Egypt."

* * *

THE B'nai B'rith Hillel Foundation at the University of Illinois offers from its membership speakers who are available for B'nai B'rith Lodges. The speakers are winners of oratorical contests conducted by the Foundation.

* * *

RABBI SAMUEL MAYERBERG, of Dayton, Ohio, was honored upon his recent election to the presidency of District Grand Lodge No. 2, by a meeting in his Temple, June 16th. Five hundred persons attended.

Sidney G. Kusworm, Past President of the District, presented Rabbi Mayerberg with a jeweled Menorah, on behalf of Eschel Lodge of Dayton. Addresses were made by Hon. Alfred M. Cohen, President of the Constitution Grand Lodge, Sam Harris and Past President E. J. Schanfarber, of Columbus, O.

The speakers told of Rabbi Mayerberg's leadership, which has affected a fine public appreciation in his city for Jewish undertakings and has given impetus to B'nai B'rith aims.

The B'nai B'rith Hillel Foundation *at* Wisconsin

By Leo Diamond

TO the campus of the University of Wisconsin in the fall of 1924 came the B'nai B'rith Hillel Foundation, following its appearance first at the University of Illinois the preceding year. Thanks to the establishment of the Foundation there is alive today on the Wisconsin campus a compact, healthy-growing Jewish student community, a "community of interest" and effort.

Owing to the obvious fact that no two universities are identical and that there are problems peculiar to each campus, the Hillel Foundation is not an organization with set stereotyped features. On the contrary, because of its inherent purpose, it is flexible and adjustable, and operates a little differently at each of its three present branches and a little differently at the same university each succeeding year.

The Foundation is an organization not thrust upon the students by "higher ups," but is an organization that is to become part and parcel of the student's college career, that is to be operated and expanded by the entire Jewish student body itself. Its bed rock is the continued active interest of the students themselves. Hillel seeks not to impose its own set religious or cultural ideas—for it is neither Reform nor Orthodox, Zionist nor Non-Zionist—but to give play to all the numerous beliefs and ideals that students bring from different homes, different environments and training. Its success is gauged by the conscious effort of the students to learn more about themselves as Jews and Jewesses.

Previous to the establishment of the Foundation at the University of Wisconsin the Jewish student body suffered from the evils and frailties of loose heterogeneity. There was sadly lacking a centripetal force that could draw around a common center the rapidly dispersing elements of the Jewish student group; on the other hand, centrifugal obstacles of active and passive indifference, neglect, and opposition were reaping their fruits. That condition is now changed for the better, not entirely, it is true, but the sore spots are few and far between. The heat of enthusiasm for the work of the Foundation has not cooled. It has evidenced itself in more quantitative effort and more sincere search. "Let's meet at Hillel"—a motto simple and unpretentious—is the most powerful phrase among the Jewish students at Wisconsin. It has crystallized a heretofore amorphous group into a solid unit.

The success of the Foundation in creating an effective Jewish atmosphere and attitude is due to a fact observed above: namely, that the students themselves control the future success of this movement. The placing of responsibility in the hands of the students combined with the able guidance of the director, has insured the well-being and ever-widening progress of the many activities that now characterize the work of the Wisconsin Foundation. A cursory survey of the Foundation at Wisconsin reveals a "buzz and hum" that is intensely Jewish.

Hillel Foundation Student Council, University of Wisconsin; Left to right, top row—Meyer Cohen, Alex Soroka, Gordon Rashman; Second row—Alfred Sapiro, Adolph Moses, Harry Cohen, Joe Springberg, Rabbi Sol Landman, Leslie Keller; Bottom row—Vivian Wolfson, Florence Wolf, Sam Dubin, Beatrice Brook, Beatrice Aronson.

In the hands of the Student Council, composed of both chairmen and vice-chairmen of the seven committees, elected partly by the student body and partly by the Student Council, rests the executive control of the Foundation. The Council is so composed as to represent every dominant element of the student body, organized and unorganized, thus knitting together all elements into compactness. In the work of the several committees, numbering over seventy-five members, and in the enthusiasm and earnest effort that they encourage among the four hundred Jewish students on the campus, is to be found the measure of merit for the success and progress of the Hillel movement.

The work of the committees is versatile and varied but everything is planned with a view to creating a wholesome, all-round Jewish atmosphere. Under the auspices of the Menorah Committee, the educational activities of the Foundation are being held.

There are classes in Jewish history, Hebrew, Talmudic law; prize essay and oratorical contests; inter-Foundation debates with Illinois and Ohio State—these are indicative of the cultural work being done supplementing the curriculum offered in the University proper.

To the Religious Committee is assigned the supervision of the religious activities.

Last winter the Social Welfare Committee, whose primary function is the promotion of the comfort and social well-being of every Jewish student, raised a Student Loan Fund of one thousand dollars from among the students themselves, to be loaned to needy students upon judicious investigation.

These varied activities tend towards a common goal — the creation of a virile Jewish entity upon the Wisconsin campus. The Jewish students at the University now have a place upon the Campus Religious Council since the establishment of the Foundation.

Across *the* Seas

B'NAI B'RITH in Germany has embarked on a unique plan for gaining the interest of individual members in the work of the Order. Instead of maintaining several large organizations, in which the individual is apt to be submerged, Grand Lodge No. 8 will form a greater number of smaller bodies which will give each member an opportunity for personal effort.

Some idea of what subjects interest our European brethren may be gleaned from the titles of 350 volumes which the Berlin lodges purchased for their library during the month. The books embrace cultural topics, philosophy, education and physical culture, medicine, biography, history and literature. The library is open to the public and is widely patronized.

Czechoslovakian lodges, in District No. 8, contemplate the building of a home for apprentices, to care for boys after they are discharged from the Orphans' Home, which also is supported by these lodges.

* * *

MEMBERSHIP in the League of Nations Union, a British organization pledged to the advancement of the aims of the League, will be sought by the First Lodge of England, London. A resolution to this effect was adopted by the Lodge at a recent meeting.

* * *

DELEGATES of Lodges in Edinburgh, London, Liverpool and Leeds met in the British capital recently for the purpose of forming a Women's Auxiliary Lodge in Manchester.

* * *

LEOPOLD JERUSALEM, Past President of the District Grand Lodge of Czechoslovakia, died May 1, in his seventy-eighth year. He served as Grand President in 1902, 1906 and 1916 and had been Grand Vice-president since 1919.

* * *

District Grand Lodge No. 8, Germany, reports as of January 1st, 1926, 98 lodges in 82 cities with a total membership of 15,200.

District Grand Lodge No. 12, Austria, in a statement dated January 1, 1926, reports five lodges in two cities with a total membership of 870.

District Grand Lodge No. 13, Poland, has seven lodges in seven cities with a total membership of 657 as stated in a report as of January 1, 1926.

Sigmund Freud Tells Why He *is a* Ben B'rith

THE doctrines of psychology originated by Sigmund Freud were first preached by him from a B'nai B'rith platform. This fact is made known in the April issue of the B'nai B'rith Monthly of Czechoslovakia which is dedicated to the master psycho-analyst in honor of his seventieth birthday, an event celebrated throughout the scholarly world.

Freud joined B'nai B'rith in 1897 and the same year addressed Vienna Lodge on "The Interpretation of Dreams," in which lecture he gave the first results of his studies on this subject. During a period of 12 years, before his scientific studies caused him to curtail his social contacts, Freud never missed a B'nai B'rith meeting, served actively on committees, and delivered a number of lectures, some of which have become part of the literature of psychology.

In a letter to Vienna Lodge explaining that illness prevented him from being present at the birthday celebration in his honor, Freud wrote in part:

"I want to tell you how I became a Ben B'rith and what I sought in your companionship.

"It was in 1895 that two strong impressions united within me, resulting in the same effect. On the one hand, I had gained the first insight into the human sensual life and had seen many things which might disenchant, perhaps even frighten one at first. On the other hand, the announcement of my unpleasant findings had the result that I lost the largest part of my human relations. I felt like one who is ostracized. In this loneliness, there awoke within me the longing for a circle of select, high-minded men who would accept me in friendship in spite of my daring opinions. Your association was pointed out to me as the place where such men were to be found.

"The fact that you were Jews could be only desirable to me, for I myself was a Jew and I had always deemed it not only unworthy, but nonsensical to deny it. What bound me to Judaism was—I must confess it—not belief and not national pride, for I have always been an unbeliever and have been reared without religion, but not without respect for those requirements of human culture, called 'ethical.' Whatever national pride I have, I endeavor to suppress, considering it disastrous and unjust, frightened and warned as I am by the example of what national pride has brought to the nations among whom we Jews live.

"But there were other considerations which made the attractiveness of Judaism and Jews irresistible—many obscure forces of emotions, all the more powerful the less they were to be defined in words; and also the clear consciousness of an inner identity in common with yours, of a common construction of the soul.

"And soon there was added to this the knowledge that only to my Jewish nature did I owe the two qualities which had become indispensable to me on my hard road. Because I was a Jew, I found myself free from many prejudices which limited others in the use of their intellect; and being a Jew, I was prepared to enter opposition and to renounce the agreement with the 'compact majority.'

"Thus, I became one of you, shared your charitable and national interests, won friends among you, and influenced those few friends who had remained with me, to enter our organization.

"Of course, it was not a question of convincing you of my teachings; but at a time when nobody in Europe gave ear to me and I had not yet acquired disciples in Vienna, you gave me your kindly disposed attention. You were my first audience."

Abel Pann *and* His Art

By Israel Auerbach

Abel Pann

FOR a thousand years artists have drawn inspiration from the New and Old Testaments.

As a consequence, the Book of Books has become just as alive in marble and colors as it was in words; and the ethical impulses also which, according to the will of the Biblical writers, were to arise from their words, were intensified and supported by the representations in pictures and images.

Only the Jews excepted themselves from this work. Firstly, for the well-known negative reason that it might lead to the violation of that severe prohibition against the transmutation of the Divine into earthliness; and also for the positive reason that the word of the Bible was not only familiar to them, but was vividly their life itself, requiring no intensification in images.

This constant re-living of the Bible by the Jews, however, disappeared proportionately as the knowledge of it decreased; and after less than a hundred years of secularization of Jewry, we must confess that the Book of Books lives less vividly within us than in the masses of the Gentile nations. And now the vast treasure which Christianity possesses, its illustrated adaptations of the Bible, appears in contrast to our own poverty. And the reproach attached to this condition lies in the fact that the little

"We Behold That Peculiar Genius Which Jewish Bible Art Presupposes"

Bible knowledge which still prevails among our "educated" people, consists merely of a familiarity with those monuments of representative art by Christian artists. The "Moses" of Michelangelo and the "Saul" of Rembrandt, are perhaps the only possessions which our people have of the Bible and of the ancient past of the Jew.

The fact that the period of descent of Jewish knowledge coincides with the rise of Jewish Bible art is not an accident, but a new proof of the law of compensation in the spiritual life of individuals and groups. The painted image comes to fill the emptiness left by the vanished word. And the picture becomes holy, like the word, and vital for the spiritual continuation of Judaism. Jewish Biblical art is a product of the same forces of preservation of our inmost Jewish character which gave birth to modern Jewish science, to the renaissance of the Hebrew language and to the movement for the creation of a cultural and social center for the Jews.

If Jewish Bible art is to produce as deep and lasting an effect as Christian holy art, it must find as ingenious creators. It must unite the soul of the Bible with that of art; it must show common Jewish traits which go beyond the particular essence of art in any individual Galuth-country and, in some way, speak to the hearts of the Jews in all lands. The genius who can call all these values his own has not yet appeared. Efraim Lilien possessed the emotional Jewish soul but not the quality of greatness nor the religious ardor, that was vitally essential. Lesser Ury possessed a sense of material and form but lacked that passion of the Jewish soul which would have captivated our masses.

Uriel Birnbaum, filled with religious ardor and of greatness of lineage, was too earthbound in his style to be generally accepted and lasting.

In Abel Pann we behold a suggestion of that peculiar genius which Jewish Bible art presupposes. Perhaps, some day, he will reach the peak, for he has the verve and the passion, the imagination and the ability; he feels the rhythmic beat of Time and the pressure of Eternity. But he is prevented from attaining the monumental by the confining attitude which he forces upon himself. He merely illustrates. If Abel Pann were to forget that he is illuminating the Bible, and decide to create the Biblical subjects anew, without regard to texts, but as things in themselves, independent of their mass-grouping, then his genius might perhaps fully manifest itself. Until then we must content ourselves with what exists. And it is enough. His Bible art glows with an abundance of the beautiful, the interesting, the original, the stirring and touching.

Abel Pann is no stranger to American Jewry. It has seen and possessed the beginnings of his creativeness earlier than has Europe. The "Association of Museums of the United States" sponsored, toward the end of the war, an exhibition tour of his pictures, and the "Art Institute" of Chicago bought a number of them. But there, his earlier creations, of a "secular" rather than Biblical character, became known. The latter attracted general attention for the first time last year in Vienna and are at present admired in Berlin. At any rate even what was shown in America

"The Cossacks Are Coming"

aroused so much enthusiasm, that G. W. Eggers, the director of the "Art Institute," declared: "Pann's exhibition has made a very great impression upon us all, as well as upon the general public, and I am sure, most of the pictures in the exhibition would be desirable acquisitions to any museum."

Sarah

Abel Pann has his source in that inexhaustible Jewish reservoir of strength which we call "Eastern Judaism" and which, throughout two generations, stimulated and enriched, first Western Europe, then the countries over sea, and which at present furnishes the mental and human material for the upbuilding of the Holy Land. He was born in 1883 in the little town Kreslavka near Dvinsk, and imbibed the atmosphere of the Jewish and the Biblical which envelops the Cheder and the Beth-hamidrash. He became filled with the dark experiences and glorious dreams of resurrection and deliverance which were fostered in the Eastern Jewish ghetto. When he felt the urge toward his art he tore himself away from his homeland, and in Paris, after a splendid training, won success that has few parallels. The "Musée de Luxembourg" bought his "Russian Peasant Woman," and the French Government the paintings, "Under the Whips of the Cossacks" and the "Exodus." His graphics appeared in the most exclusive Parisian publishing house in company with the most famous French and English masterpieces. Abel Pann stood at the height of his glory.

The Jewishness in him, as well as the artistic, prevented Abel Pann from contenting himself with his success. No inner rest was given him until his art and his Judaism had become fully one, and had penetrated each other's depths. The first impulse in this direction he received while he was still in Paris. He suddenly tired of the Russian peasants and of the Boulevard figures and there arose before him a horrible and glowing vision of his Jewish experiences in the eastern home. Then the stirring "Crock of Tears" originated,—that cycle of forty-five colored drawings, which, of a sudden, revealed the Jew in the painter Pann. It was a confession and an outcry; without sentimental lyricism, but cruelly truthful; phantastic in the dimension of the sufferings pictured, but of an ingenious conciseness of execution. This "Crock of Tears" was a national and revolutionary deed, before which the great world opened its eyes.

That this work required courage was shown by the consequences. It was during the war—France had an alliance with Russia, the same Russia which his brush scathed so bitterly. Such a harm done to the "patriotic interests" could not be tolerated. Censorship intervened and confiscated the reproductions. An American "Maecenas" saved the originals. He bought them and presented them to the new National Museum in Jerusalem. There they hang, an historical testimony of the tearful Galuth in the place of new-rising hopes.

"Look up to the Heavens and Number the Stars"

The fate of the "Crock of Tears" may have decided Pann as to his own fate. He went to Jerusalem and established there, not only a home and studio in the Tel Talpiot, but also set for himself his new and grand task: The representation of the Bible in pictures.

Perhaps the intoxicating colorfulness of the Orient had always allured the painter. At any rate, they found each other in a congenial meeting. What gave this alliance of the man with his new surroundings a solemn consecration, was the religious element arising from the atmosphere impregnated with myths and legends, with history and martyrdom, and consciously or unconsciously, from

"And Abraham Put the Wood in Order and Laid It Upon His Son."

his pious, Beth-hamidrash soul. This religious factor blew like the breath of life into the Bible pictures of the maturing artist.

Like a gushing well, rich, pure and eager, his creation began to flow. The age-old myths of the Genesis arose from their graves and he bade them to live according to the pulse-beat of a modern and, at the same time, prophetic heart. His creative force became insatiable; it was not content with a single incarnation of the old-new dreams, the same events and types had to be fashioned twice, three times and oftener. For, simultaneously with his ardor, there functioned a self-restraint, a self-criticism and a discriminating taste.

"Lot's Daughters" was fashioned seven times by Pann until a last creation, "Thus They Gave Their Father Wine to Drink That Same Night"—a picture ruled by the sultry mood of night, wine and the desire of the blood, satisfied him somewhat.

What is most peculiar in this art is his combination of glowing phantasy and restraint of imagination. The subjects are carefully chosen, the side incidents are tempered and moderated to the exclusion of everything that is theatrical; the line, the types, the costumes and the landscapes—all are selected with feeling. Most of the time, the result satisfies the spectator completely, even if sometimes the technique is not altogether conceded. Often a concentrated, natural force is attained on the canvas which is ravishing. This is exemplified in the pictures of the sons of Adam: "Cain, However, Became a Tiller of the Soil" and "When They Were in the Field, Cain Rose Up Against Abel His Brother and Slew Him." And in: "Look Up To the Heavens and Number the Stars," in "He Kissed Rachel and Wept Bitterly" and in "When She Could No Longer Hide Him, She Took For Him An Ark of Bulrushes, and Daubed It With Slime and With Pitch."

"And Leah's Eyes Were Weak."

What must be noted, furthermore, is the way in which the new Palestine,—not only the old Bible,—comes to life in Abel Pann's pastels. He uses the shape of the soil, the light, the types of men and costumes, the animal world and the habits of life in the country of today, without doing violence to the life of the past. The result is a convincing truthfulness, such as has hardly ever, anywhere, been attained in Bible illustrations. Pann's illustration is genuinely oriental, genuinely Palestinian and genuinely Jewish. Abel Pann's Bible work is just in the beginning, in spite of his 115 pictures. Only the whole will permit a final evaluation.

But as he is, Abel Pann is the pride of Jewry and Palestine. That he belongs to this country, creates out of it and for it, is of cultural-historical importance. His example shows that there may be some truth in the belief that the land will inspire its people anew, and the people will revive the land.

Convention *of* Grand Lodge No. 4

THE Sixty-Third Annual Convention of District Grand Lodge No. 4, I. O. B. B., was held in Seattle, Washington, June 27th to 30th.

President Daniel Alexander, in his message, recounted the various achievements of the District during his administration.

Secretary Richard E. Gutstadt, in his report, advised the participation of the B'nai B'rith in various communal affairs. "The United Jewish Appeal," he said, "recently launched in the various communities in the West, was accepted by the B'nai B'rith as a summons. In every instance the B'nai B'rith respectfully responded to the call."

Seattle Lodge No. 503 made a specially fine record for the year. P. Allen Rickles, President, described in detail the educational program comprising a series of lectures and open forum debates. The Lodge has a membership of over 1,000. At the opening session of the convention a public initiation of seventy-five new members was conducted by the special degree team of San Francisco Lodge.

The convention unconditionally endorsed the campaign which the Constitution Grand Lodge will undertake in the fall to raise $2,000,000 for the support of activities not included in the regular budget of the Order.

Rabbi Elliot M. Burstein of Salt Lake City, dwelt upon the subject, "Jewish Intolerance."

"What we need among us is not uniformity but unity," said Rabbi Burstein. "My plea is for a conscious striving for good will toward men, including our own brethren."

Rabbi Benjamin M. Frankel, of Peoria, Illinois, spoke on the subject of "Segregation."

"Some people fear that the B'nai B'rith Hillel Foundation tends to segregate Jewish students from the others," he said. "I see no danger from this kind of segregation. It is natural; it is normal. The B'nai B'rith Hillel Foundation, if anything, helps to overcome segregation by developing a better appreciation of Judaism. The B'nai B'rith Hillel Foundation is everywhere on a par with other organizations functioning on the campus."

Rabbi Max Merritt, of Portland, spoke on the cultural needs of American Jewry and of the part the B'nai B'rith is destined to play in this phase.

The Convention resolved to complete the drive to raise a contribution of $75,000 for the equipment of the new dormitory at the National Jewish Hospital for Consumptives in Denver.

The Convention closed with a banquet. The principal speaker was Rabbi Jonah B. Wise. He came especially from the east to attend the gathering. Rabbi Wise is formerly of Portland, and is one of the most popular and beloved persons on the coast.

The following officers were elected for the ensuing year: President, Maurice L. Rapheld; Vice-President, Z. Swett; Second Vice-President, Rabbi Edgar Magnin; Secretary, Richard E. Gutstadt; Treasurer, Joseph L. Goldsmith.

The Printed Page

The Legends of the Jews by Louis Ginzberg, Professor, Jewish Theological Seminary of America. Volumn V. (Jewish Publication Society of America.)

THE first four volumes of this great work, previously published, and covering the period from the creation up to the time of Esther, were an exhaustive study, but intended mainly for the general reader. Now appears the fifth volume of the series, intended this time for the student and scholar. It contains notes on the first two volumes of the series, from the creation to the Exodus.

The great reputation that Prof. Ginzberg bears as a Jewish scholar of the foremost rank, assures this work a stamp of erudition and painstaking research.

PHILIP A. LANGH.

The Leper Ship, by Isadore Lhevinne. (The Halcyon Books, New York City.)

A NEW name, or, rather, an old name in a new form, that of Isadore Lhevinne, has made its bow as author.

Talent will out, and the writer of the "Leper Ship" will, in due time, receive the recognition that comes to marked ability. A powerful and striking imagery, a vivid and graphic—though at times gruesome,—picturization, a frank realism,—in places oversudden and even harsh,—all this chimes in well with the subject matter of the story.

The "Leper Ship" is a symbol of the ruin and wreck of the once-mighty Russian empire. Torn by the loves and hatreds, the passions and the futile former glories of what once had been, the "Leper Ship" embodies the disintegrating past of Russia,—seeking the present, and not finding it—and finally, as a last resort, dreaming of a faraway, nebulous, hazy future.

A vessel of fugitives sets sail from Vladivostok. Aboard is a motley crowd, ex-generals of the imperial army, former financiers and traders, past governors of provinces, Russian, Tartar and Jew, beautiful women who had adorned the czar's gala receptions,—all the flotsam and jetsam of czaristic Russia, all uniformly cursing the upstart Bolsheviki, all fleeing for the hope of a new land.

Suddenly a case of leprosy breaks out; the victim is a beautiful young woman. In order to save the ship from the quarantine that is meted out to a "leper-ship," and to allow it admission to a port, the victim is secretly thrown overboard. But the brutal act does not save the ship. She is refused entry to Manila, and is obliged to seek new havens. In addition to the dread disease, typhus breaks out and takes its toll of lives. At Hong Kong again the fated ship is refused. Decimated, broken in body and spirit, the crew and passengers turn their minds toward the distant United States, hoping to find refuge there. But who knows. Will they ever find a place to land?

PHILIP A. LANGH.

The Tents of Jacob, by Hyman Cohen. (R. M. McBride & Co., New York.)

WITH labor and pain, the author of "The Tents of Jacob" triumphantly brought forth his life's work—a contribution to the literature of his people.

He depicts the traditions, ideals and rituals of our people in the village of Zemliana, White Russia, with lucidity and brilliance, and with unfailing love for his task. He enriches the book with his knowledge of Hebrew. His knowledge of medicine is made use of in abundance.

His portrayal of the characters are true to life, breathing with animation and movement. Indelibly is delineated Lieba, the pious and faithful wife; Yeysef, her husband, religious and devoted; Feivush, his father and Soreh Malke, his mother; the latter who suffered untold heart pangs, and who sacrificed her small capital in the hope that Raphel, the hero, would follow the foot-steps of her father, a great rabbi. Sorke, the heroine, a kind, faithful woman and mother; Avremel, her husband, the despised, the hated, the money lender; Yisroll, the lover of Sorke; Reb Hersh, the good natured and worldly learned man; Dinah, his wife, companion and friend; Reb Zorach, the matchmaker, the witty and merry old soul; and Rivke, the second wife to Yeysef, the deceitful and jealous woman—all move and act spontaneously.

The reading is easy and swift. The chapters are brief. Psycho-analysis is effectively applied. The style is translucent but the language is a bit cumbersome in some places. "The Tents of Jacob" is a realistic story blended with romanticism.

D. G. SCHRIEBER.

NEW OFFICERS OF GRAND DISTRICT LODGE NO. 2

RABBI SAMUEL MAYERBERG, newly elected president of District Grand Lodge No. 2, is a graduate of the Hebrew Union College and now is officiating at Dayton, O. In his city he has increased understanding between Jew and non-Jew and has furthered good will among all faiths.

Rabbi Samuel Mayerberg

B. M. Achtenberg

B. M. ACHTENBERG, new first vice-president of the District, is a successful attorney in Kansas City. He is president of one of the largest Jewish congregations in that city. He was instrumental in organizing the Kansas City Associated Charities and is a leader in all communal endeavors.

ISIDORE FEIBLEMAN, elected second vice-president, is one of the best known attorneys of Indianapolis, Ind. He is actively identified with numerous philanthropic and fraternal movements and is one of his city's leading citizens.

Isidore Feibleman

Leonard Freiberg

LEONARD FREIBERG, an attorney of Cincinnati, was re-elected secretary. He is a graduate of Yale and the University of Cincinnati, was assistant city solicitor, and is active in a number of civic organizations.

WILLIAM ORNSTEIN, re-elected treasurer of the District, is a Past President, former congregational president, member of the Executive Board of the Union of American Hebrew Congregations, and chairman of the Department of Synagogue and School Extension.

William Ornstein

In *the* Public Eye

Adolph S. Ochs

THE degree LL.B. recently was conferred upon Adolph S. Ochs by the College of New York.

Adolph S. Ochs

He is the publisher of the New York Times, the renowned newspaper that prints "all the news that's fit to print."

His age is 68 and his birthplace was Cincinnati. He was educated in the public schools of Knoxville where his business education also began. He was a newsboy.

Later he apprenticed himself to a printer and became a type-setter on a Knoxville newspaper. When he was only 20 he embarked upon his career as publisher, acquiring ownership of the Chattanooga Times. Of this newspaper he is still the proprietor.

At the age of 38 he had already achieved success and looked about for new fields to conquer. The New York Times, then rather moribund, was for sale, and in 1896 he became its owner, with results known to all men.

James N. Rosenberg

JAMES N. ROSENBERG—a versatile man. Lawyer, artist and playwright. Also a diplomat for Jewry.

James N. Rosenberg

He has just returned from a trip abroad to review the work of the Joint Distribution Committee and this mission brought him into conferences with the ministers of Russia and with the statesmen of other European governments.

As a lawyer, he is a renowned authority on corporation law, having written numerous articles on that subject for the Columbia Review; besides which he has contributed a series of articles on behalf of the entry of the United States into the World Court.

As a socially-minded man he is seen in active affiliation with the Federation of Jewish Charities of New York, with the Legal Aid Society of New York, with the Children's Aid Society, with the People's Institute and with the Joint Distribution Committee for which he was in active charge in Europe from October, 1921, to July, 1922.

The extent of his interests may be judged by the character of the organizations to which he belongs: Bar Association, the Bankers' Club, the City Club of New York, the Harmonie Club, the Foreign Policy Association and the American Forestry Association.

And in the midst of a busy life he has found time to paint creditable pictures and to write a number of plays which have been published.

Nathan Eckstein

THE title, "Seattle's Most Useful Citizen" has been earned by Nathan Eckstein. As a symbol of the honor, a loving cup was presented to him at the Independence Day celebration conducted in Seattle under the auspices of the American Legion.

Nathan Eckstein

In bestowing the title, the Award Committee stated: "Nathan Eckstein, more than any other Seattle man or woman, gave freely of his time and effort to promote the progress and well-being of Seattle during the past year. A kindly man, with a remarkable breadth of vision and a genius for constructive thinking and action, he is looked to for help by every civic and welfare organization of Seattle. His value to the community is too great to be adequately measured."

He who became his city's most useful citizen was born in Bavaria on January 10th, 1873, and was educated in Munich. He came to the United States in 1888 and ten years later settled in Seattle.

He is the president of a large wholesale grocery company, and, busy man though he is, it is said of him that he never once has pleaded lack of time when called upon to serve his fellow-citizens. Without regard for racial and religious lines, he has devoted himself whole-heartedly to the task of improving humanity's welfare and of aiding the progress of his community.

Hirsch Masliansky

NEW YORK Jewry recently celebrated the 70th birthday of Rev. Hirsch Masliansky.

Masliansky

All the life of Hirsch Masliansky has been devoted to the Jewish people. Orator and scholar, he has lectured for 40 years on Jewish themes, for the most part in the Jewish Educational Alliance building on the East Side. A Masliansky evening always has filled the auditorium.

When the restoration of Palestine was still only a hope voiced in the daily prayers, Masliansky was among the leaders who held the vision before the eyes of Jewry. Today, with Palestine flourishing again, he is regarded with the veneration that is reserved for prophets.

He has been the teacher of many world-famous Jews, among them Dr. Chaim Weizmann, president of the World Zionist Organization. He is vice-president of the Zionist Organization of America.

Abraham Reisin

WHAT of Abraham Reisin, novelist and poet, whose fiftieth birthday was recently observed in all important Jewish centers?

Abraham Reisin

He was born in Koidinow, Minsk Goberno, Russia. While he was still a Cheder student, he became a teacher at the age of 11. At the same time a poem of his was published in Peretz's Jewish Library. Later he taught in Minsk.

In 1908 he spent a year in America and was received with great enthusiasm by the Jewish masses. He returned to New York in 1914 and still resides in that city. His works were published in twelve volumes in 1917, and in 1920 an additional three volumes appeared. Another six volumes are now in preparation.

News *in* Views

P. & A. Photo

Crowds estimated at 500,000, lined streets of New York as the body of Meyer London, Socialist leader and friend of the people, was borne to the grave. London was buried as an agnostic, altho as the funeral procession passed, a rabbi stood on the steps of his synagog and sang the prayer for the dead.

Modern machinery driven by chalutzim is building the roads of the new Palestine. This picture was taken at Nahalal, a community founded by the Jewish National Fund. And so the desert flowers at the touch of the hands of ardent men and women, imbued by an ideal. This picture is typical of the work that is now proceeding in Palestine.

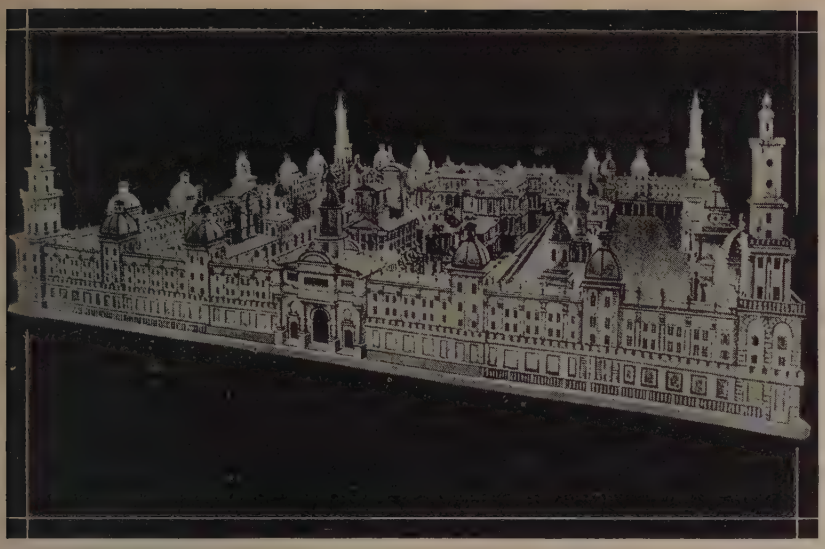
Photo by Jewish Daily Forward

Photo by Canadian Jewish Review

About 30 miles west of Toronto, the Jews of Canada, organized as the United Jewish Farmers' Association, have established a 400-acre farm where Jewish boys and young men are trained for farm life. Above is a picture of one of the boys at work.

A Jewish hospital that is open to all creeds is the new institution that has just been dedicated in St. Louis. It cost $2,500,000 and, altho it is a house of succor for all the people, 95 per cent of the funds for its construction was contributed by Jews.

And to the left—Jascha Heifetz giving a concert in Tel-Aviv, Palestine. Ten thousand workers heard him, each paying 10 cents admission for the benefit of the Department of Music of the Hebrew University, Palestine. Heifetz has had many great moments, but he regarded his appearance before his co-religionists in the Holy Land as the supreme moment of his career.



P. & A. Photo

Heinrich Kerner, a Palestinian, is in America with the model of a temple, made by a Viennese architect and exhibited at the World Fair in 1893. It took over a hundred years to complete the model which was finished by the architect's son. It is Kerner's prayer that the Jerusalem temple which was destroyed more than 2,000 years ago, be re-established, and this is the object of his visit here.

He hopes with this model, pictured here, to inspire American Jewry to share his dream with him and to give it active co-operation. The model is interesting mainly as an example of painstaking toil. Not even furniture is lacking in this temple building which the Viennese architect seems to have designed with the most delicate tools. Even if the model doesn't inspire American Jews, it will, at least, serve to evoke their admiration for the patience of the toiler who built it.

To the right—these boys were destined by their parents to be rabbis. They attended the Yeshiva at Lodz in Poland. But now they have turned their hands to the task of rebuilding the economic life of the Jews in Poland. In a trade school conducted by the ORT they are learning textile industries.

Below — The family of Samuel Schwartzbard who killed General Petlura, the Ukrainian butcher. Driven to madness by the sufferings of his people—many of his relatives were murdered in the Petlura pogroms—Schwartzbard did not rest until, overtaking Petlura on a street in Paris, he shot him to death. Schwartzbard now is in prison in Paris, awaiting trial. In this picture are seen some of the family of Schwartzbard who were sufferers in the pogroms.

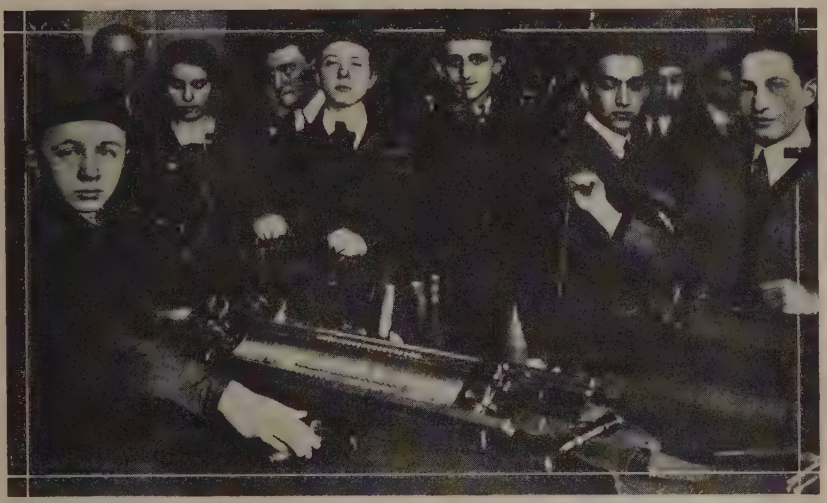


Photo by Jewish Daily Forward

Photo by Jewish Forward

Convention District Grand Lodge No. 6

WITH the largest attendance in the history of the District, the Fifty-Eighth Annual Convention of District Grand Lodge No. 6 was held in Milwaukee, July 4th to 7th.

Adolph Kraus, for twenty years President of the Constitution Grand Lodge, was the guest of honor of the Convention. He reviewed the history of the Order and of the District. He particularly emphasized the duty of the Order in producing law-abiding citizens and commended the work of the B'nai B'rith Hillel Foundations in training young people for leadership.

At the opening session, President Sam J. Leon delivered his message, reviewing the work of the District during the past year. Among the achievements are a net membership increase of 1775, and the organization of twelve new lodges, including a number of neighborhood lodges in Chicago. Better Understanding meetings were held with the co-operation of Catholic and Protestant leaders, Aleph Zadek Aleph chapters were organized through the leadership of the local lodges, and regional councils composed of neighboring lodges were established. The institutions sponsored by the Order all showed remarkable growth.

The President commended Pisgah Lodge, Detroit, Michigan, for its success in establishing a Community Center. Some of its more important recommendations were for the extension of neighborhood lodges and the installation of A. Z. A. chapters and regional councils throughout the District.

The Secretary and Executive Director, Hiram D. Frankel, reported on the activities of the Chicago office which had been established by the District at its previous convention. He urged the continuation of the program of extension and recommended that a membership campaign be conducted in Chicago.

Dr. David Yellin, President of District No. 14, which has its headquarters in Jerusalem, was one of the honored guests of the Convention and told of the rapid growth of the B'nai B'rith in Palestine.

The work of the Anti-Defamation League in the District was reviewed. Attention was centered upon the Virginia School Case which involved the reading of the Bible in the public schools as prescribed by the Minnesota law.

Brother Sam Beber, reporting on Auxiliaries, delivered a powerful appeal for support for the A. Z. A. Following his recommendation, the Convention ordered the appointment of a Director of Junior Auxiliaries.

A class of 275 men from Milwaukee, Racine and Kenosha, was installed at a public initiation held in Temple Emanu-El before an audience of 1,500. The ritualistic ceremonies were conducted in a most impressive and inspiring manner by the degree team of the Grand Rapids (Michigan) Lodge. The Grand Rapids team, which also conducted the Memorial Service, has its own quartet and musical settings.

Rabbi Benjamin M. Frankel addressed the initiation gathering on the work of the B'nai B'rith Hillel Foundations, contrasting their personal methods with the impersonal lecture systems of the universities.

The Convention referred plans for a new structure for the Cleveland Orphan Home to a Building Committee and to the General Committee. It was ordered that no campaign for the Home be started before January, 1927.

The Convention, in the following resolution, unanimously endorsed the $2,000,000 drive planned by the Constitution Grand Lodge:

"Be it resolved by District Grand Lodge No. 6 in 58th Annual Convention assembled, that we express our full appreciation of the importance to the work of the Order of the contemplated financial appeal, that we heartily endorse the plan and pledge to the Constitution Grand Lodge and to Dr. Boris D. Bogen, Executive Secretary of the Order, and Director of the campaign, the fullest support, financial or otherwise, within the power of District Grand Lodge No. 6.

"Be it further resolved that the officers of the General Committee of this District be directed to lend every co-operation possible to effectively execute in our District the plans of those in charge of this appeal, and that if possible, a chairman for our District be selected at this Convention session."

The Convention appropriated $3,000 for the National Jewish Hospital, $1,500 for the Leo N. Levi Hospital, $1,000 for Aleph Zadek Aleph, $500 for European War Orphans and $150 for I. O. B. B. Libraries. It was decided that projects of a local nature should not be financed by the District, but rather by the individual lodges.

Dr. Boris Bogen, Executive Secretary of the Order, and Rabbi C. H. Kavour, of Denver, were the guests of honor at the Convention banquet.

Officers elected to head the District for the coming year were: Julius M. Kahn, Chicago, President; Robert Lappen, Des Moines, First Vice-President; Gottfried Bernstein, Chicago, Second Vice-President; Hiram D. Frankel, Secretary; Jacob Alter, Chicago, Treasurer, and Sol Levitan, Madison, Sergeant-at-Arms.

Julius M. Kahn graduated from Northwestern University in 1903 and entered the law office of Adolph Kraus the same year. He has been a Ben B'rith since that time, serving in various offices of the Grand Lodge, including the office of Secretary, which he held following the death of A. B. Seelenfreund.

Robert Lappen is head of the United Jewish Philanthropies of Des Moines and is closely identified with many other Jewish movements. He has served as Director of American Citizenship for the American Bar Association in Iowa and as Assistant Attorney-General in that State.

Gottfried D. Bernstein, a prominent Chicago business man, has been responsible for the organization of six neighborhood lodges in his city during the past year. These lodges brought 1,000 new members into the Order. He also organized the A. Z. A. in the Chicago District.

This is the twenty-second year that Brother Sol Levitan, who is State Treasurer of Wisconsin, has been elected to the office of Sergeant-at-Arms of the Grand Lodge.

Members of the General Committee who were elected by the Convention were: Harry Lashkowitz, Fargo; William Bensinger, East St. Louis; Rabbi I. Isaacson, Sioux City; William Sultan, Chicago; A. M. Krensky, Chicago; Albert Mecklenberger, Chicago; Leo Reitman, Milwaukee; Aaron Droock, Detroit; Hyman Padway, Milwaukee, and Max Conheim, Chicago.

Hannah's Children

By Yossef Gaer—Illustrated By Manuel Rosenberg

In the Mud

SYNOPSIS

Life among the Jews of Yanovke in Russia, is both difficult and comic. The leading character in this story which depicts the local color, the joys and the sorrows of the typical Russian village, is Hannah, a Jewish mother. All of her children, except Gitele and Moyshele, have left her. Her days contain some simple pleasures, but consist mostly of worry and drudgery in the care of her two children, and anxiety for those who have gone to other parts of the world.

The previous installment of the story left Moyshele on the driver's seat of a wagon about to set out for a fire which the boys of the town have started in order that their newly-organized fire-brigade might receive practice.

"HEY, there! Wait until we're ready!" shouted the man on the second wagon.

But his words were wasted. Moyshele knew exactly where the fire was, and how to get there. He held his hands outstretched as he tightened the reins. He straigtened his back, and kept his eyes on the trotting horses. He felt the eyes of the people upon him. He wished he could drive by his home so that his mother could see him. But the road to the fire was in the opposite direction. However, the road did lead past Anushka's home! As he neared the house he blew his whistle doubly hard. He could see that Anushka was on the veranda, but he did not look in her direction.

"Hey—why are you driving the horses through that mud? We'll be stuck here!" yelled one of the men on the wagon as Moyshele drove his team into the mud-hole that was the scourge of Yanovke the year round.

The warning came too late. The horses stopped short as the wheels dug into the thick mud. Moyshele began to whip the horses, but in vain. They could not move the anchored wagon. A crowd gathered and gave advice liberally.

"Hey, Moyshele, just steer the horses right around and you'll get out!"

"Come on, Moyshele, hurry a little or there will be no fire left!" angrily yelled one of the volunteers who had just returned from a visit to the fire.

"Try to back your horses up a little, then pull forward!"

"Don't pull forward or you'll get in worse!"

"Now what is the trouble? I told you to wait, but you wouldn't listen to me. What are you going to do now? If the livery man finds out he will never rent us his horses even if there is a real fire."

"What black Devil closed your eyes! Couldn't you see you were driving directly into the mud hole?"

"Straighten your hat a little, Moyshele, then you'll be able to do something."

"Why don't you whistle, Moyshele? I like to hear you whistle."

Finally another team was brought to pull Moyshele and his crew out of the mud. Moyshele hung on to the reins and did not turn his head. What hurt him more than the scoffs of the entire crowd was the knowledge that Anushka was on the veranda watching him. Now he understood what Gospodin Yampolsky meant when he said that the world was wicked and ungrateful! Here he was in the attempt to bring civilization to these people, ready to sacrifice himself to save them from a possible fire; and all the thanks he received—

"Move on now, and don't run into another mud hole!"

Moyshele loosened the reins and let the horses run as they pleased. His thoughts were no longer with the fire or the Fire Brigade.

"Why don't you drive a little faster?"

"Here we are!"

The wagons stopped. The men jumped down and began to fill their buckets. But the water was not needed. All that remained of the fire was a heap of ashes. Not even a wisp of smoke escaped the pile. Dead, totally dead!

A crowd had assembled about the fire brigade.

"Why don't you save the house?" someone asked.

"If my house ever catches on fire, God forbid, I'll not wait for the fire brigade to come and save it," remarked an old man whose grey beard was bleached brown where the snuff fell oftenest.

"And I said from the beginning that a fire brigade is necessary only for Goyim who have no God to protect them. But Jews should never permit such things in their midst."

"These young people don't know what they want!"

"The whole thing was the idea of that Goy—the postmaster!"

"Sh-sh! The postmaster is coming!"

CHAPTER XIV

THE WELCOME OF THE SABBATH

THE oval face of the pock-marked mirror, covered with a film of smoke and dust, stared into the gloomy room and watched Hannah in her going and coming from the kitchen. Moyshele hastily washed the floor of the living-room and dusted the furniture. And Hannah hurried to finish her preparations for the reception. The bread was baked; the oven with the food for the Sabbath in it, closed; and the hot water for the Sabbath morning was well covered on the back of the oven.

Their work done, mother and son washed and changed their clothes. They moved about without speaking to each other. Hannah put on her silk dress and covered her head with a flowered kerchief which she tied under her chin. Moyshele looked up with surprise when he noticed that his mother wore the dress she reserved for special occasions, but he asked no questions. Hannah, in turn, wondered why Moyshele wore his shirt and collar, instead of the Russian blouse, but she, too, asked no questions.

"Are my shoes ready?" Hannah broke the silence.

"Yes, mother. Here they are."

Moyshele picked up the shoes he had just finished polishing and helped her put them on. Then he began cleaning his own shoes.

"You are going to synagogue, I suppose," Hannah said bitterly.

Moyshele did not raise his head and continued to polish his shoes.

"It will come to no good, I tell you," Hannah began. "It will come to no good! Look at Elka—what did she gain? She studied and studied, and paid for it with the blood of her veins, and now she is in prison with horse thieves and murderers."

"Elka isn't in prison for stealing horses, is she?"

"Thank you! And what did you want—Hannah-Yehoodah-Leib's daughter should be in prison for theft?"

"It was you who spoke of her as of a thief!"

"Eh—it is no use talking to you. You cannot understand my heart. And if she is in prison for treason am I to be happy about it?"

Moyshele finished polishing his shoes and put away the brushes.

"I am going now, mother. I will not be late."

"And if you would take my advice you would not go. If you don't want to go to synagogue then stay at home and read. But to run around, the devil knows where, near the lake where it is cold and damp—one can so easily catch cold there—"

But Moyshele had already left the house. Hannah shrugged her shoulders hopelessly and looked at the closed door, but was soon reminded that it was time to light the candles.

From the pantry she brought two twisted loaves of Sabbath bread, and placing them on one corner of the table, covered them with an embroidered cloth. As she covered the loaves she noticed a tear in the cloth, and made a mental note to mend it the coming Monday. Then she placed the brass candle sticks on the other end of the table. There were nine—one for each soul of the household. Seven candles burned every Friday night for her seven children, and two for herself and her husband. Many of the neighbors argued that it was not necessary to have a candle for the dead, but Hannah paid no attention to them.

She arranged the candlesticks as she had been accustomed to do these many years of her life. Then, from a box in the pantry, she brought seven small and two large wax candles. She lighted one and by its flame melted the bottom of each of the others as she stuck them into the sockets of the neglected holders. Nine candlesticks and nine candles. Nine candlesticks, ill polished and finger marked. But to Hannah they were nine souls; to her each candlestick represented a member of the family. Though the seven smaller candlesticks were all the same size and form, Hannah could distinguish each one as she could point out her children. This one was Gitele's; and this one Elka's; and this one was Moonye's. And every Friday night as she performed one of the Three Ceremonies imposed upon the women of the Chosen Race, she felt as if she were blessing not ordinary wax candles, but the very souls of her children.

Nine Candles—To Hannah They Were Nine Souls

Hannah walked over to the window to see whether it was time to light the candles, and remained there absorbed in thought. A little grey mouse raced into the center of the room and and stopped as if to see whether there was anyone around to disturb it from its mission. Its little eyes glistened. It made another move; and another; it jumped into the pantry; and soon was heard the crunching of little sharp teeth. Hannah turned and shouted some meaningless word to frighten the creature away. The little mouse jumped out of the pantry and scuttled under the bed, leaving a track in the thick layer of dust that lay undisturbed.

Hannah lighted the candles, covered her eyes with her hands, and remained motionless. The shadows wavered to and fro as the flames of the candles flickered. The Bride Sabbath was coming quietly and softly. The grey windows assumed a bluish shade that gradually grew darker and darker.

Again the little mouse appeared from beneath the bed. Cautiously it approached the immobile figure in front of the candles. It hesitated; retraced its steps; came forward again; and then stopped in the middle of the room, distrustful of the figure near the table. Assured that there was no immediate danger, it moved forward until it reached the pantry; then it jumped in.

A draft lashed the flame of one of the candles and it shed a large tear. The tear rolled down the side of the candle and froze. Another followed; and another.

From the corner of Hannah's closed eyes two large tears escaped, rolled down her cheeks and dropped on her dress. Others followed. Soon two little streams flowed from the corners of her eyes over her wrinkled cheeks.

The crunching of the little mouse became monotonous and interwoven in the pattern of silence and gloom that permeated every corner of the room.

Hannah's shadow wavered with the flickering of the flames, but she herself remained as motionless as a graven image. Even her tears seemed to flow regularly, as if within her a small spring mechanically premitted the tears to press between the closed eyelids.

The Bride Sabbath had long arrived, but there was none there to receive the Holiday Spirit. From the street came the sound of people passing. They were greeting, talking, and their voices died away as they passed, or were lost in the voices of others who came nearer.

Finally Hannah lowered her tired hands from her eyes.

"Good Sabbath!" she greeted as she opened her eyes.

There was none to answer her greeting. The little mouse, frightened by the sudden utterance, jumped out from the pantry and disappeared under the bed.

CHAPTER XV

HANNAH'S LAST SACRIFICE

HANNAH had often brooded on it as a terrible inevitability, and expected that sooner or later Moyshele

(*Continued on Page 355*)

The Yiddish Theatre Celebrates *its* Birthday

By A. Brenner

New Yiddish Art Theatre Being Erected in New York

While the Yiddish Art Theatre is Still in its Infancy, its Productions Compare Favorably With the Best on Broadway

THE Yiddish theatre has just celebrated its birthday. The celebration took the form of a Goldfaden revival. Plays by Goldfaden, long out of date, have been revived; lectures on Goldfaden were given at various Jewish theatres; and a Goldfaden Book was issued by the Jewish Theatrical Museum Society containing valuable material for a history of the Jewish stage.

It was a befitting revival. Goldfaden deserved it, for he truly was the father of the Yiddish theatre. He organized the first professional company that presented Yiddish plays. He sought out the actors and trained them. He wrote the plays and produced them. All that began fifty years ago. Only fifteen years ago Goldfaden died in New York forgotten by the public, derided by the critics, shortly after his last play met with a singular failure.

Goldfaden's first company was successful at its very inception. Soon other companies were formed. New playwrights appeared. Sometimes they copied Goldfaden's plays, or adapted them. More often they adapted Roumanian or German plays. Occasionally one of them succeeded in writing a play which was not so very much worse than those of Goldfaden. These companies toured Europe, travelling from land to land and town to town. They were favorably received only by the lower classes. Occasionally a rabbi spoke openly against allowing them to perform. Sometimes the police rounded them up and kept them locked in jail over night. Not infrequently they had to walk to the next town for lack of fare and many a night the entire company went to bed without supper.

Such was the beginning of the Yiddish theatre. There were plays written in Yiddish, centuries before. There were Jewish Miracle and Mystery plays in the Middle Ages and a Jewish version of the Italian Comedia del Arte during the renaissance. But the transition to the modern theatre was late and abrupt. It took place at a time when both acting and the play were at their worst and audiences least appreciative. It was no time for art theatres, and Goldfaden created none.

But it is to the credit of Goldfaden that he not only created a Yiddish theatre almost out of nothing, but that the theatre he created was Jewish both in content and form. He could easily have adapted German and Russian plays, but he chose to write on such topics as "Shulamith," "Joseph and His Brethren," "The Offering of Isaac" and "The Maccabees." He sought the lyric and epic motives in the Jewish past and turned them into play and song.

It is interesting to note that there were attempts to establish a Yiddish theatre in America some time before Goldfaden attempted it in Roumania. But the first Yiddish theatrical performance in America was given in 1882. There had grown a demand for a theatre on the part of the Jewish immigrants whose lives were hard, dull and drab and who had not yet evolved here a form of relaxation nor a channel for the expression of their emotions. Many of them had seen Yiddish performances abroad; some of them could repeat songs and dialogues of plays that were repeated to them.

One of these immigrants was a young man by the name of Boris Thomashefsky. He was a cigarette maker by trade on week days and a cantor on the Sabbath. He knew of the Yiddish theatre abroad. He had theatrical ambitions. He induced a

Jacob Gordin

saloon keeper on Henry Street to invest some money in a Yiddish theatre. But the saloon keeper did not want to go into it by himself. So Thomashefsky got him a partner, a butcher on Rivington Street, and the two of them sent for a troupe of Jewish actors who were playing in London.

The London Company gave its first performance in Turn Hall, on Fourth Street, New York. The play was Goldfaden's "Koldunia" and it nearly wrecked the whole undertaking. It aroused the opposition of the then existing Jewish Immigration Committee. That committee had little sympathy for the very idea of a Yiddish theatre.

It was characteristic of the audience of that time that the public freely interrupted whenever anything on the stage, to their mind, was wrong. A story is told of a play in which one part was that of an aged Jew. A woman in the gallery mistook the actor in make up for a real old Jew and shouted to him: "Hey, you old Terach, aren't you ashamed of yourself to make such a fool of yourself at your age? Is this the way you expect to go to the world to come?"

Low, indeed, was the state of both audience and stage in the early days of the Yiddish theatre in America. Playwrights catered to the taste of the public and vied with each other in reaching down to the audience. The Yiddish theatre was well on its downward path when its savior appeared in the person of Jacob Gordin.

Gordin was a man of repute in Russia. At the age of seventeen he began to write for Russian magazines. Later he turned religious reformer and organized a Biblical Brotherhood. The Russian government looked with little favor upon this new religious leader. He was a Jew and that was enough; he was an intellectual, and that was more than enough; in addition he carried his appeal to the students and other elements of the intelligentzia. The Russian Government consequently expelled Gordin from the country. He came to America a man of forty.

Were Gordin a younger man he might have gone out peddling or turned to shirt-making as did most of the Jewish intellectuals who came here at that time. Gordin could not begin life anew; he had to continue his previous work. For a while he edited a Russian newspaper. When it discontinued publication he turned to the Yiddish theatre. It was not a very lucrative career. Gordin received only one hundred dollars each for his early plays.

Psychologically, the Yiddish stage was prepared for Gordin. The plays of that time were almost exclusively operatic, depending upon song and dance for their appeal. The plots were artificial and ridiculous. There was no characterization, the actors playing set types and speaking lines of their own making. When Gordin directed one of his plays in rehearsal he remonstrated with one actor for taking liberties with the text. The actor bluntly told Gordin that he was his own boss and would speak as he pleased. Gordin slapped the actor's face. Many an actor thereafter had cause to fear Gordin's fist and his tough cane. But there were some actors of a different type. There was Jacob P. Adler, for instance, whose name is closely linked with that of Gordin's. He was a leader in the new literary and artistic movement in the Yiddish theatre. Adler had no voice for singing. He had to depend on his acting alone. And he developed into a fine actor, one of the greatest the Yiddish stage has seen. There were others like Kessler, whose inborn talent was hampered by the silly parts they had to act.

Gordin brought the Yiddish play down to realities. The plots were simple, the situations natural and within human possibility. Acting was elevated from the usual circus clown stunts to the presentation of types and individuals. Singing was reduced to a minimum. However, we do not meet real people in Gordin's plays. Gordin spent so much of his life away from actual contact with Jews that he had to create them out of his imagination. They were shadows rather than persons.

Then, too, Gordin's attitude, his philosophy of life in general and of Jewish life in particular was that of the Maskil, the Jewish reformer of the Enlightenment period. He was fault-finding, caustic, especially portraying the hypocrisy of the orthodox Jew, as if his orthodoxy had anything to do with it. To Gordin's credit may it be said, too, that he did not hesitate to attack, what he considered, the weaknesses of the labor leaders. One phrase in the mouth of one of his heroes—"What do I need sense for if I have a constitution?" — brought down upon him the wrath of the labor unions, at a time when they were powers in Yiddish circles. Gordin also was the first to put on the stage Gentile characters of kind and sympathetic nature in opposition to harsh unsympathetic

Jacob P. Adler as "The Wild Man"

Jews. He brought not only new life to the Yiddish stage, but also new ideas and new ideals. He raised the Yiddish theatre to a higher intellectual plane. He gave it modernity in form and content.

Gordin was the bridge between the old Yiddish theatre and the new. One

step away from Gordin and we have the "literary" theatre in the modern sense; still another step and we have the Yiddish Art Theatre.

Kobrin was a close second to Gordin. A fellow soldier in the struggle with the old, Kobrin went beyond

Scene from an Old Yiddish Play "The Sold Sleep"

Gordin in the new theatre. Like Gordin, he possessed dramatic technique and knowledge of the stage, but he wrote more faithfully to Jewish life and character.

In Russia, Mendeli, Sholom Aleichem, Pinski, Ash and Hirshbein, created the modern Jewish drama. Their plays have been translated into various languages and produced on the non-Jewish stage in several countries.

Hirshbein and Sholom Aleichem particularly must be mentioned in connection with the establishment of the new Yiddish Art Theatre. While the literary theatre was struggling with the Gordin theatre on the one hand and with what was left of the Goldfaden and post-Goldfaden theatre on the other, an attempt was made to create a Jewish art theatre. David Pinski, the well known playwright, Emanuel Reichert, the equally famous actor and producer, and Ben Ami of Broadway and Second Avenue, and Henrietta Schnitzer, a Jewish actress, organized an art theatre. It furthered the art of production in the Yiddish theater. It was an artistic success but financially, it could not maintain itself. Pinski deserted to write more plays, Ben Ami went on the English stage; Reichert died and Mrs. Schnitzer joined a company of "Shund" players. Later a second attempt at what became the present Jewish Art Theatre was made under the leadership of Morris Schwartz. It failed, too, and was about to turn its head to Second Avenue, to the traditional plays of the old Yiddish theatre, when a play by Hirshbein was produced and met with fair success. That gave the theatre breathing space. Then a play by Sholom Aleichem was produced, netting sufficient money to make up for the previous losses. Sholom Aleichem gave the Yiddish theatre, among other plays, the best Yiddish comedy. He also helped to inculcate in the Jewish theater public a better artistic sense.

The present-day productions of the Yiddish Art Theatre have been compared favorably with the best on Broadway and even with those of the Moscow Art Theatre. And at that, the Yiddish theater is still in its infancy.

Hannah's Children

(*Continued from Page 352*)

would ask for permission to go to Odessa—the accursed city that had robbed her of Elkale. Vaguely she had formed plans to be carried out should he insist upon going. And as soon as Moyshele spoke of his desire to leave she made her decision. She postponed him from month to month and secretly sent one frantic letter after another to her children in America imploring them to rush the necessary ticket and transportation funds.

A few days before the Passover a large registered envelope arrived, containing a number of papers of various sizes and colors on each of which was written the name—Morris Blum. A letter from Sorkele explained in detail the value of each of the papers. Her letter ended with an expression of great joy at the thought that soon she would have her young brother with her.

When Moyshele read the letter he angrily told his mother that he would not go to America and that she might as well return the tickets to his sister. Hannah cried and pleaded, but no amount of tears and pleading could soften his heart to consent. And when his mother began lecturing he left the house and did not return until late in the evening.

In the days that followed Hannah used all her cunning to persuade him. She carefully planned her words and watched to see their effect upon her son. If an argument seemed to interest him she would elaborate and repeat it many times. Moyshele grew ever more silent; and his mother more verbose. As long as he was in the house she continued to plead and argue. She no longer tried to move him through pity, but tried to convince him of the great advantages of America over Odessa.

"And what if this Yampelsky of yours is arrested or killed? You know I cannot keep you there."

"What did Elka do?" Moyshele grumbled.

"Elka? That is different. Elka could sew. And later she gave lessons. But what can you do?"

Hannah noticed that Moyshele was attentive and she knew that her argument was a disturbing one.

"Yes? What can you do there?" she continued hastily, "You can starve in your Odessa—that is what you can do. Besides, even if you finish the Gymnasia, how do you know they will admit you into the University?"

"They admitted Elka!"

"Elka had a gold medal from Gymnasia! Gold medals don't roll around in the streets, do they? Besides, you cannot depend upon miracles. But if you go to America, you can study there. One, two, three—and you are a doctor. In America it is easy to become a doctor!"

Hannah made the statement so convincing that for the moment Moyshele imagined it was as easy to become a doctor in America as to swallow a carob-pod seed.

"And when you are a doctor, you can come back to your Odessa if you cannot live without it. But then you will be a man, and you will be somebody!"

Immediately Moyshele imagined himself in America where in a couple of years he becomes a doctor. Then he returns to Odessa to find Anushka still in Gymnasia.

"What are you smiling about? Don't you think your mother knows what is best for you? And you can well imagine how I don't want you to go to America and leave me alone. But what is the aim of going to Odessa? Nothing! Just to waste the best years of your life. But if you go to America and become a doctor and then come back here—you can even open a hospital here in Yanovke."

That evening Moyshele sat up late into the night writing to Anushka.

"It is very late, Moyshele. Wouldn't you rather finish your letter tomorrow?" Hannah said as she turned with her face to the wall.

But Moyshele did not hear her—he was absorbed in sketching his plans for the days when he would return from America, a graduated doctor.

(*To be concluded*)

Word Economy

A TRAVELLING salesman wrote a telegram which was to be sent to his wife. When told what it would cost, he complained and was informed that he might save money if he cut the number of words.

The telegram originally read: "Oats sold well. Will return Friday. Your Louie."

So the salesman proceeded to shorten it.

"As for the word 'oats,'" he reasoned, "I can leave it out, for my wife knows that I sell oats. 'Sold?' What else should it be? I never gave anything away, so leave out 'sold.' And I always do well. Eliminate the word 'well.'

"My wife knows I must return because where else will I go? To the opera? And she knows also I must return on Friday for Shabbos. I have been married to her 30 years and she shouldn't know my name is Louie? And the word 'your' is unnecessary, for whose Louie could I be but hers? So, my dear telegraph operator, I won't send a telegram."

Anybody Can Fall

AN insane man, carrying an ax, rushed into the room of a "wonder rabbi" on the fourth floor of a hotel, and said:

"Rabbi, they say you can do wonderful things. I want you to jump out of the window without getting hurt."

"That is too easy," the rabbi answered. "Anybody can jump out of the window and fall. I will jump out and go up. You go outside and watch me."

So the dangerous visitor left.

For Posterity's Sake

A NEW Chasidic "zaddik" (holy man) in a small Russian town could make no headway against the competition of an older zaddik. At length he was compelled to leave town, driven out by the derision of the inhabitants.

"I am glad I visited this town. I only wish my father had visited it," the zaddik said to his attendant as he departed.

"Why is that?" asked the attendant.

"Because," explained the zaddik, "now I will be able to warn my children to stay away from here, and if my father had been here, he could have warned me."

SEVERAL contributions of jokes for this page were received too late to be included in the present issue. The best of them will be printed in the next edition, and the writers will be awarded Menorah pins.

The invitation for contributions of Jewish humor is a permanent one. Of course, everybody likes to tell a joke, but as an added incentive, the handsome Menorah pins are offered.

If you know a good story, don't keep it a secret. Someone has said that the meanest person alive is he who keeps jokes to himself.

The Retort Discourteous

AN old rabbi once was travelling thru Poland on a cart drawn by a donkey. Coming to a hill, he alighted and walked up behind the cart.

"Why do you do such a thing?" an observer asked.

"Because the donkey might bring a charge against me in court for being unduly cruel," the Rabbi responded.

"But could you not defend yourself on the ground that a donkey is made for man's service?" the man asked.

"Certainly I could, but I would rather walk up the hill twenty times than enter an argument with a donkey," the Rabbi answered, concluding the argument to the embarrassment of his questioner.

He Who Gets Slapped

A TRAIN halted and a man rushed on to the station platform shouting: "Jones! Jones!"

"I am Jones," responded a passenger putting his head from the train window. Whereupon he received a slap on the face just as the train was pulling out. But the injured man only laughed.

"Why are you laughing?" a fellow passenger inquired.

"I fooled him. I am not Jones," was the answer.

Nothing Was Omitted

POST OFFICE authorities advise that, when copying an address from a foreign letterhead in order to respond to the letter, one should first have it translated.

This advice is prompted by the fact that a letter from Poland recently was handled through the New York post office addressed to "Morris Goldstein, 23 Forsythe-st. Orders promptly attended to."

None Might Gainsay Him

A European rabbi, newly arrived in this country, applied to the late Rabbi Vidrewich, of New York City, for assistance in obtaining a position.

"Buy a ticket for Buffalo," Rabbi Vidrewich advised.

"What will I do in Buffalo?" the other inquired.

"There you will buy a return ticket to New York City," the rabbi answered.

"And why should I do that?" was the query.

"Because then you may be announced as the Rabbi from Buffalo," Vidrewich answered.

Saved by Fasting

A MAN in a small town once was asked how it was possible for the local Rabbi to maintain himself on the small income that he received.

"The Rov would long ago have starved to death," was the answer. "The only thing that saves him is that he fasts every Monday and Thursday."

At home in any environment

The Packard is at home in any surroundings. At the tennis courts or at the courts of kings it well reflects its owner's taste and judgment.

~of a distinguished family

For Packard supremacy has won and held international recognition for more than a generation. At home or abroad, in town or country, the Packard owner knows the constant satisfaction which comes with the possession of things universally approved.

Packard comfort, beauty and distinction are most appreciated by those who have learned that they need not pay a premium to possess them.

Packard Six owners know that these long-lived, fine cars provide as desirable and enjoyable transportation after the first 20,000 miles as before.

And there lies the secret of owning a Packard. You want to keep it longer than cars of lower first cost—and when you do, you enjoy Packard ownership at a cost no greater than you pay in the long run for cars of shorter life and far less distinction.

PACKARD

A S K T H E M A N W H O O W N S O N E

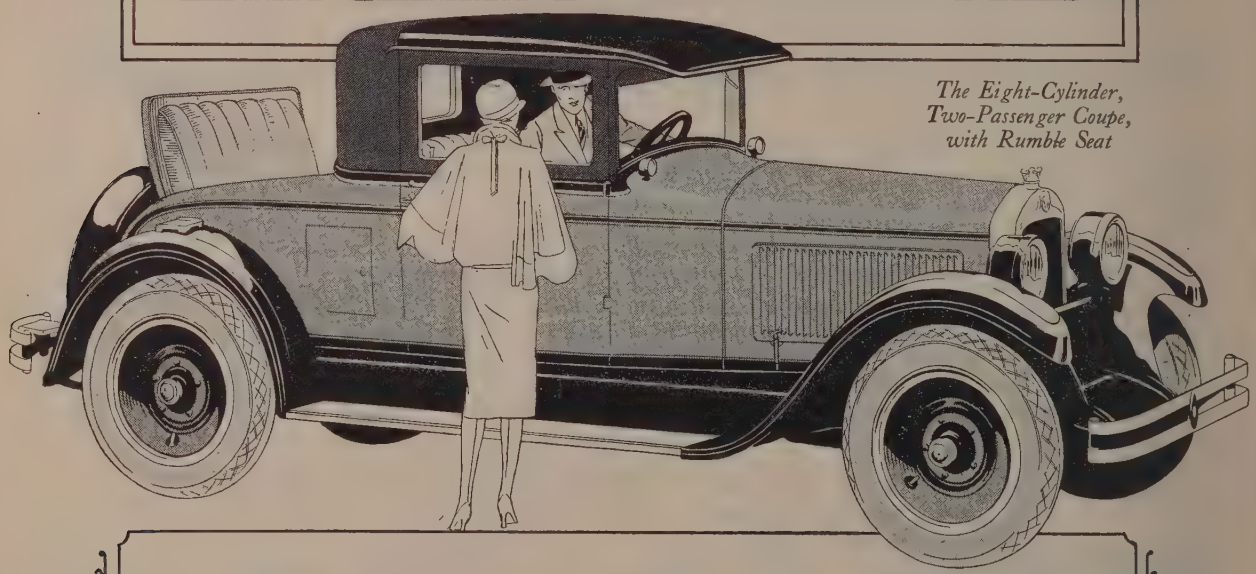
Over and over again, we find the Hupmobile Eight winning the entire family away from far more costly cars. A joyous car to drive—with dashing, rich appearance entirely in keeping with straight-eight performance which is not surpassed by *any* car at *any* price. By every right of superlative quality, and the wonderful old Hupmobile reliability, entitled to the commanding position which is being awarded to it among the very finest cars in the land.

Hupmobile Eight

Sedan, five-passenger, $2345. Berline, $2445. Coupe, two-passenger, with rumble seat, $2345. Roadster, with rumble seat, $2045. Touring, five-passenger, $1945. Touring, seven-passenger, $2045. All prices f. o. b. Detroit, plus revenue tax.

Hupmobile Six

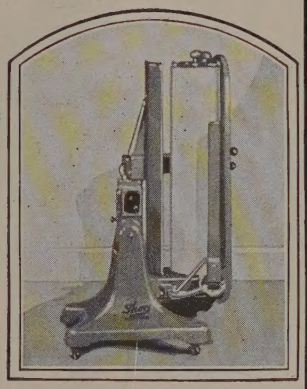
Sedan, five-passenger, four-door, $1385. Coupe, two-passenger, with rumble seat, $1385. Touring, five-passenger, $1325. Equipment includes 30 by 5.25 balloon tires, four-wheel brakes. All prices f. o. b. Detroit, plus revenue tax.



The Eight-Cylinder, Two-Passenger Coupe, with Rumble Seat

HUPMOBILE EIGHT

With the Thor Folding Ironer you can put an entire skirt over the roll, as on an ironing board, to iron or PRESS in a jiffy.



It folds and rolls into a closet or corner, occupying a space of only 22 x 26 inches.

Better Ironing

Thousands of women have learned that *besides* saving time and strength, the Thor Folding Ironer does better ironing. For the even pressure imparts a beautiful, lustrous sheen that you cannot obtain by hand.

With a Thor you sit in a comfortable chair to iron and merely guide the pieces through. You can iron *everything* in your whole week's laundry —and in a fraction of the time it takes by hand.

The new Thor Folding Ironer can be used anywhere; on the porch in summer, in the kitchen, sewing room, or wherever is most cheerful and convenient. Just roll it easily on its large castors and connect it to any electric convenience outlet. You may have it for gas heat if desired.

Try the Thor at your nearest dealers. Or write us direct for literature and full information. (Please mention B'nai B'rith.)

DEALERS: The new Thor Folding Ironer is the fastest selling ironer made. The field is almost unlimited and sales are increasing by leaps and bounds. Send for our attractive proposition. Mention B'nai B'rith.

The Thor Folding Ironer is absolutely guaranteed —and is sold on very easy terms.

ELECTRIC HOUSEHOLD UTILITIES CORP.

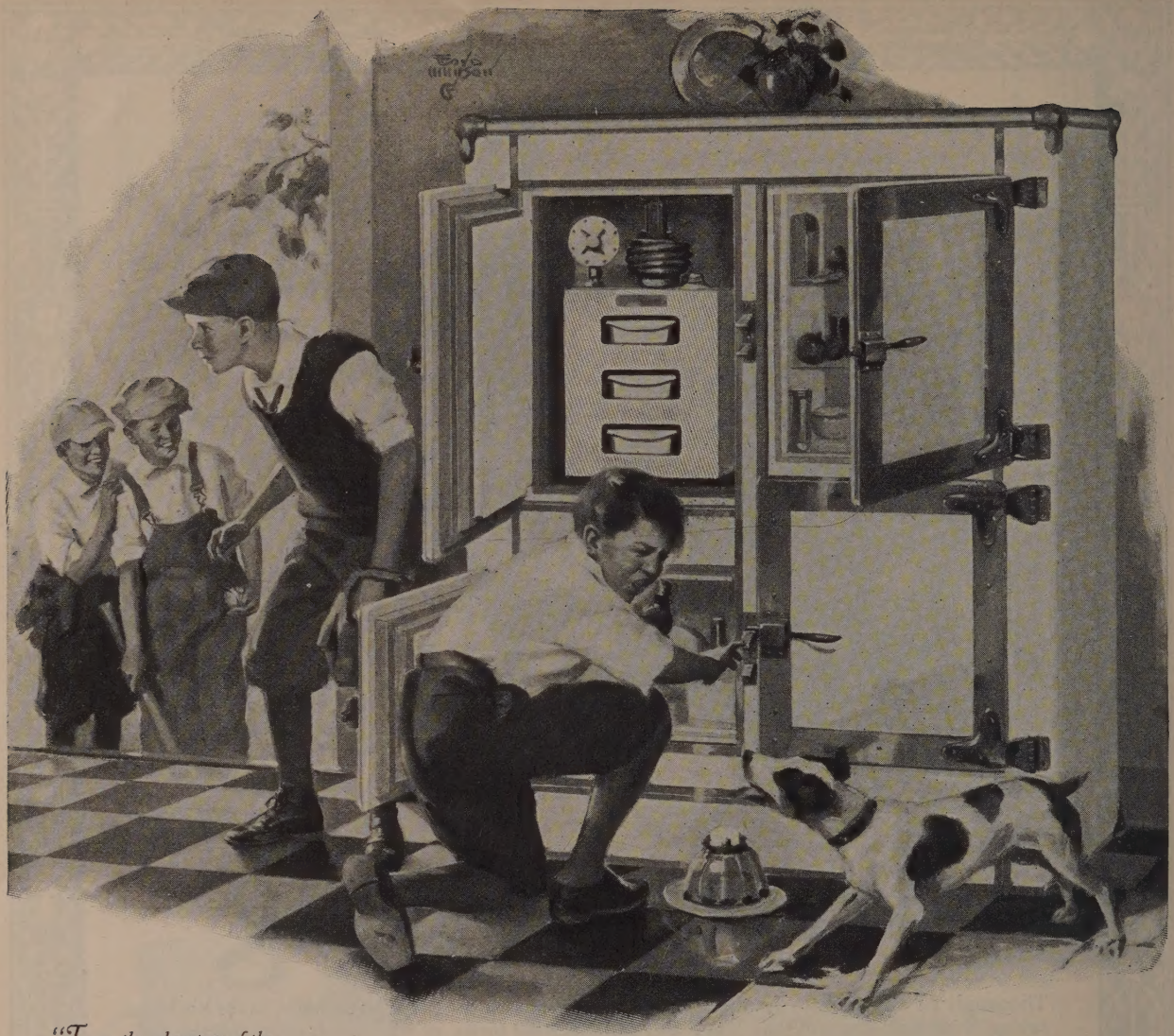
(FORMERLY HURLEY MACHINE CO.)

600 West Jackson Blvd., Dept. 710, Chicago, Illinois

NEW YORK SAN FRANCISCO BOSTON TORONTO, CAN. LONDON, ENG.

Thor Folding Ironer

AN EXCLUSIVE FEATURE



"To me the advantage of the Kelvinator lies not so much in the fact that the bother of ice delivery is entirely obviated, but rather that food keeps almost indefinitely in the cold, dry air".

SINCE you want electric refrigeration to be a *permanent* part of your home, select the system that has proved that it *is* permanent. Thousands of Kelvinators, serving their owners for many years—some since as far back as 1914—have firmly established Kelvinator as the system of longest *proven* life.

KELVINATOR CORPORATION, 2037 WEST FORT STREET, DETROIT
Division of Electric Refrigeration Corporation
KELVINATOR OF CANADA, LIMITED, 1132 DUNDAS STREET, EAST, LONDON, ONTARIO

Kelvinator

The Oldest Domestic Electric Refrigeration

"Better-Always Better"

The homely woman has ceased to exist. Our lovely ladies have adroitly employed clothes, diet, exercise, and cosmetics, and have made this a fairer world to live in. But the greatest beauty secret of all, science insists, and the most neglected, is *sleep.*

Lures sleep that builds radiant beauty—costs least in the end

If only you could talk to the thousands of women who now own the new *Beautyrest* mattress! They would tell you how it solves the secret of sleep.

Not shallow slumber. But the deep, luxurious repose that erases tired facial lines and nightly restores the poise and charm of youth.

Softly it yields to every contour of your body. Cushioned by buoyant linter cotton, 702 sensitive little coil springs, and live air, you relax and rest completely. And nature banishes the poisons of ageing fatigue and leaves you refreshed, radiant as the morning sun.

The *Beautyrest* never packs down, never needs to be turned over, and automatic ventilation keeps it always fresh. Long life makes it cheaper in the end than any other mattress.

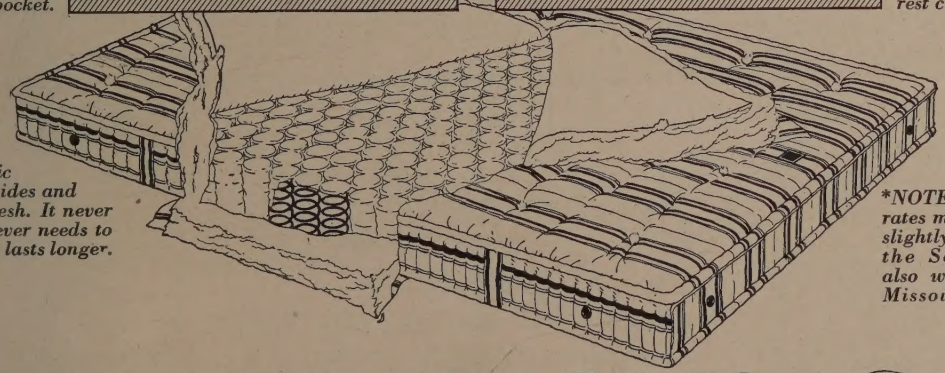
$39.50*

To complete your comfort and insure the soundest sleep, you will want *The Ace* bedspring. At the price your dealer sells it, $19.75,* *Ace* value is as remarkable as the *Beautyrest.*

THE SIMMONS COMPANY • New York, Chicago, Atlanta, San Francisco

Notice under the deep layers of felted linter cotton, the inner-cushion of 702 sensitive coil springs, each in its own fabric pocket.

See how the Beautyrest shapes to every body curve, coaxing nerves and muscles to thoroughly relax and rest completely.



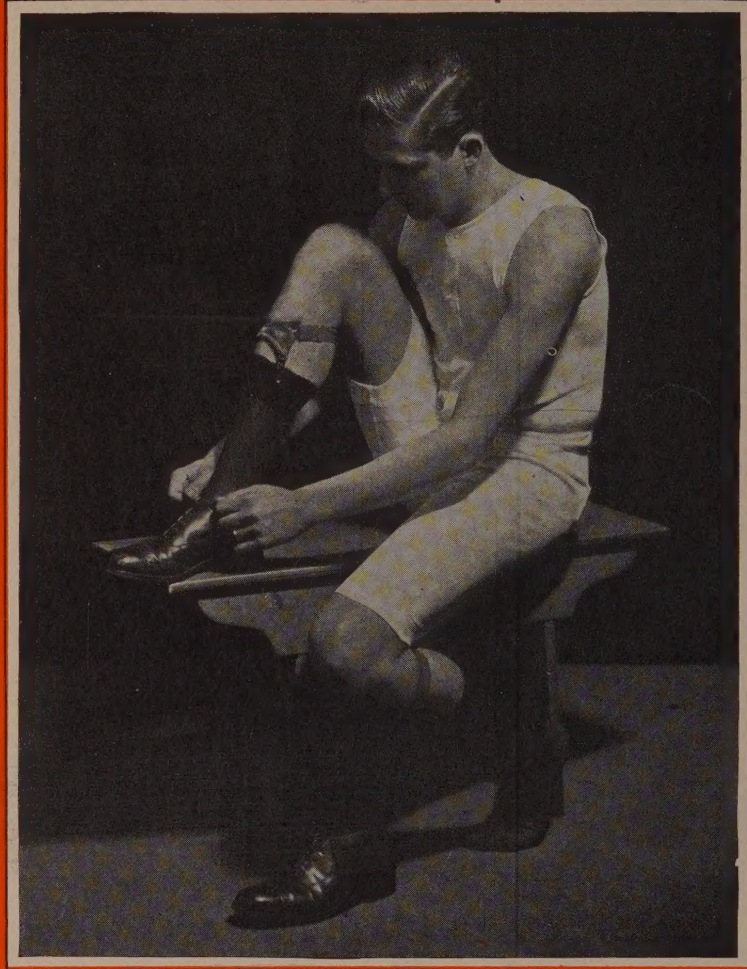
Eight automatic ventilators in sides and ends keep it fresh. It never packs down, never needs to be turned over, lasts longer.

**NOTE: Freight rates make prices slightly higher in the South and also west of the Missouri River.*

SIMMONS *Beautyrest* Mattress

BUILT FOR SLEEP

Remember: One-third of your life is spent in bed



MUNSING *Wear*

HOSIERY—VESTS—BLOOMERS
STEP-INS—UNION SUITS
for All the Family

The quality and workmanship assure comfort and satisfaction

THE MUNSINGWEAR CORPORATION, MINNEAPOLIS